THE Flowers of Lodowicke of Granado.

The first part.
In which is handled the conuersion of a sinner.

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Translated out of Latine into English, by *T. L.* Doctor of Phisicke.

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Printed by I. R. for *Thomas Heyes*, and are to be sold in Paules Church-yard, at the signe of the Greene Dragon.
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BRITISH MUSEUM

To the Christian Reader, health.

I Doe heere *present vnto thy fauorable viewe (most curteous and gentle Reader) thys little Pamphlet, which wanting a particular Patron, commeth as it were, a begging vnto thee, for no lesse then thy whole selfe, and that cheeflie for thine owne good, the way to protect it, is to direct thy life by it, and to suffer it to possesse thee, as soone as thou hast possest it: which if thou be so happie to accomplish, it will teach*

thee to winne loue by feare: b
by death: yea, euerlasting ha
pines, by the transitory troubl
of this wretched world: and
giue it iust praise in a word, it
a worke of the learned and sp
rituall Granada, *aptly trans*
ted into English.

LA

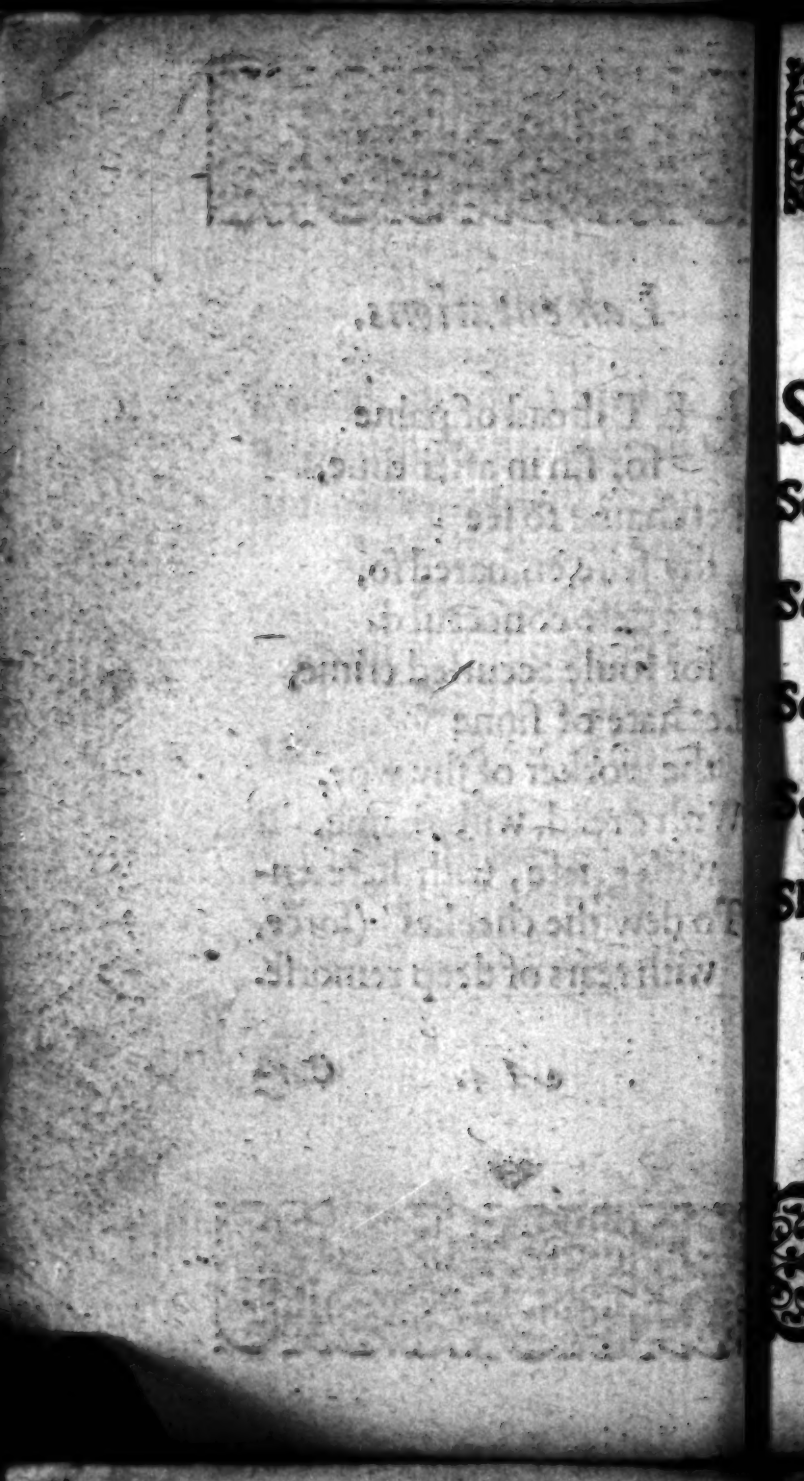
LET dread of paine
for ſin in after time,
Let ſhame to ſee
thy ſelfe enſnared ſo,
Let griefe conceaued
for foule accurſed crime,
Let hate of ſinne
the worker of thy woe.
With dread, with ſhame,
with griefe, with hate en-
To dew the cheekes (force,
with tears of deep remorſe.

thee to winne loue by feare: life by death: yea, euerlasting happines, by the transitory troubles of this wretched world: and to giue it iust praise in a word, it is a worke of the learned and spirituall Granada, *aptly translated into English.*

LA

Lamentations.

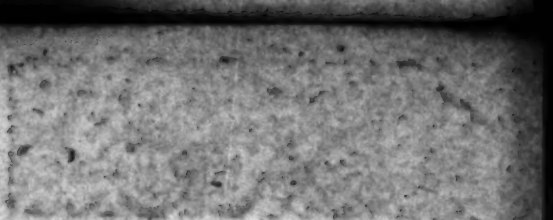
LET dread of paine
for ſin in after time,
Let ſhame to ſee
thy ſelfe enſnared ſo,
Let griefe conceaued
for foule accurſed crime,
Let hate of ſinne
the worker of thy woe.
With dread, with ſhame,
with griefe, with hate en-
To dew the cheekes (force,
with tears of deep remorſe.



Carmen.

So hate of ſinne (grow,
ſhall make Gods loue to
So greefe ſhall harbour
hope within thy hart,
So dread ſhall cauſe
the flood of ioy to flow,
So ſhame ſhall ſend
ſweete ſolace to thy ſmart:
So loue, ſo hope,
ſo ioy, ſo ſolace ſweet,
Shall make thy ſoule
in heauenly bliſſe to fleete.

Ve.



Væ.

WOe where no hate
doth no ſuch loue al-
Wo where ſuch griefe (lure
makes no ſuch hope pro-
wo where ſuch dread (ceed,
doth no ſuch ioy procure,
wo where ſuch ſhame
doth no ſuch ſolace breed.
Voe where no hate,
no griefe, no dread, no
No loue, no hope, (ſhame
no ioy, no ſolace frame.

Non tardes conuerti
ad Deum.

¶ Faults escaped.

¶ IN folio, 16. page, 1, line 17. for sinnners read sinners. Folio, 39. page, 1, line 13, for ingratitude read ingratitude. Folio, 42. page, 1. line 18, for equitualendy, reade equiualendy. Folio, 60. page 2, line 1, for needfull, read sufficient.

of *Lodowick* of *Granado.*

The first part.

In which is handled the conuersion of a sinner.

The Argument.

Sinners by the meanes of feare are conuerted vnto GOD: who if they read, & diligently consider the holie Scriptures, could not but tremble, considering the perill wherein they liue. For which cause, forsaking their old manner of life, they should change it into a better, whereby they should be deliuered frō the feare of the punishments of sinne, which God threatneth to inflict vpon them.

CHAP. I.

ALmighty God is wont to vse no one more effectuall remedy to restraine the lust of men, & reuoake their harts from mildeeds, then by setting before theyr eyes, what paines & punishments are appoynted for sinnes. For euils doe more effectually

ally affect vs then good things. An
experience doth truly teach vs, th
wee are not so much mooued wi
honour, as with ignominy: not
much by benefites as by iniune
that wee reioyce not so much
health, as wee grieue at infirmi
For the good of the one, is mo
easily and better known by the e
of the other: for no man be
knoweth what it is to be whole, t
he ỹ hath had effectuall experie
what it is to be sick: So that a thi
the more it is felt, and the more
hemently it affecteth vs, by so mu
the more discouereth it his natu
vnto vs. For that cause in the time
our forefathers, God was more o
wont to vse the cõmination of p
nishment against sinne, then any
ther remedy; which the wryti
of the prophets most manifestly
stifie vnto vs, which are fraught w
terrors, and repleniſhed with m
naces, wherby God foretelleth t
he will punish sin.

So before he ouerthrew that m
famous citty and kingdome of
rusalem, by the forces of Nabuch
donozer King of Babilon, hee

iten to haue sayd to the prophet
remie, Take the volume of the
ook in which it is not written, & in
at write all that I haue said against
da, and Israell, from the day that
pake vnto thee, to this day. And
ou shalt read it before the people,
perhaps they hearing all these e-
s that I thinke to doe vnto them,
urne euery one from their wic-
d way, and I will be mercifull to
yr sinne and iniquitie, and I will
taine from those punishments
ich I had prepared for them. The
phet presently addeth, that Ba-
h his secretary had described all
comminations of God, and red
m before all the people, & prin-
who sayth, Each one was ama-
vnto his neighbour, and (as it
re astonished beholding one an-
er through excesse feare conce-
by the wordes of the prophet)
oke & trembled in their whole
dies.

This is the meanes (my brother)
ich God not onely vsed at that
e to excite the harts of men, &
all them from the way of iniqui-
but at diuers other times also:

Then vvhich meanes, there m
nothing be founde out more eff
tuall or powerfull. For so many
so great be those thinges, which
sacred writ the word of GOD,
the perfection of our fayth, d
fore-tell and report of the excell
cie of Vertue, and the turpitude
contempt of vices, that if men
woulde diligentlie reade, and am
tiuely marke and ponder the
there is no doubt but the pe
vvherein they dailie liue would
ten afflict theyr mindes with st
and they themselues should tu
ble thereat.

For this cause, one of the rem
dies which the Prophet wished
bee applyed to this incurable ev
was thus, which sayth; The peo
are vvithout counsayle, & prude
woulde to GOD they conceiu
vnderstood, or fore-saw, the thi
vvhich are to come. For if m
trulie did as they ought to doe,
were impossible for them so loo
time to persever in theyr vvick
wayes.

But out alas, they wander so bli
lie in the affayres of this world,

e so much bewitched, or rather
nied in the loue of the same, that
hilst this man hunteth after ho-
ours, hee is intangled with priuate
fayres; that man is intent on o-
er mens defects, others gape after
fices, dignities, and promotions,
other commodities of this life:
of them wholy swallowed vp in
mall and earthly affayres, haue no
sure, neyther finde eyther eyes or
nde, to examine or looke into
emselues, that but euen for a lit-
time they may allow themselues
sure to consider on this matter.
seruedly therefore in times past,
these men spake the Prophet;
d Ephraim is made as a Doue se-
ced, not hauing a hart: for these
robate and lost men, whereas
y haue a hart to loue, to thinke,
d rethink, on those things which
ong vnto thys lyfe, will haue no
nd to remember or meditate on
se things which belong vnto the
e to come. Which notwithstan-
g are such, and so admirable, that
man do but attentiuely wey the
st of them, and vvith an vnder-
nding voyde of all perturbation

of the minde examine the same,
shall haue sufficient cause enco
of amazednes, and reason to inh
him to the correction of his ene

Beeing moued therefore in e
ciall by this reason, I thoug
should doe a worke worthy the
bour, if I proposed some few
those thinges before their eyes
wil either read or write, (accord
to the imitation of Ieremy) that
derstanding not onely the
which God hath prepared for
loose and wicked sort, but also
good which he hath decreed to
stowe on the godly and iust, t
might forsake the way of iniqu
that God might receiue them:
uing them pardon of al their sinn
and deliuering them from all th
punishments which in the boo
of holy Scripture, hee threatneth
inflict vpon them.

The Argument.

Christian must thinke that hee is a man and a Christian, and therfore subiect to death, & bound to yeeld a reason of his life past in another world. For which cause he shall doe aduisedly, if he wey without intermission the horrible and intollerable griefes which are wont to encomber the sinner at the howre of death, and the feares and amazements that presently ouerwhelme him vppon the entrance of the lyfe to come. At which time, neyther the goods of the body, nor the goods of Fortune, nor any fauour of the world, may appease the iust and incensed wrath of God against sinners.

CHAP. 2.

THat therefore wee may begin from matters most apparant, and which daily we behold with our eyes: goe to my brother, remember ou art a Christian, and a man: & ecause thou art a Christian, be aured thou shalt yeelde account of thy

thy lyfe when thou art dead. T
fayth which wee hold and profe
excludeth all doubt, and that it n
experience (offering herselfe d
to our eyes) trulie teacheth v
that no man is free from this C
lice, but all muſt drinke ther
whether he be Pope, whether K
eyther any other what-ſoeuer.

The day ſhall once come, wh
in at morning thou ſhalt liue, a
night thou ſhalt be dead. The
ſhall one day bee, (but whethe
ſhall happen to day or to morr
it is altogether vncertaine) in wh
thou thy ſelfe, which nowe rea
theſe thinges which wee reckon
whole, and ſtrong, meaſuring
life by the length of thy deſires
the dayes by the multitude of th
affaires, ſhalt ſee thy ſelfe lying
thy bedde, full of greefe and fi
neſſe, expecting euery moment
ſtroake and terrible ſentence
death, pronounced againſt all m
kinde, from which thou canſt n
appeale to any other Iudge.

But eſpecially it is to be conſid
red, howe vncertaine that howre
for euen then it is wont to fall vp

when it is leaſt expected: and
en a man wholy ſecure, thinkes
t of it, but rather intending the
ſineſſes and occupations of this
, complots in his hart, howe to
nd his longer hoped life in more
citie and worldlie pleaſures. For
ich cauſe it is often ſayde in the
ie Scripture, that it ſhall come in
night like a theefe, who euen
n is vvont to breake in, vvhen
n ſleepe ſoundeſt, are moſt ſecu-
, & thinke of nothing leſſe then
imminent theft & perill, which
the ſuddaine happeneth vnto
m.

Before death himſelfe commeth,
reeuous ſickneſſe dooth vſher
n; which is to be conſidered of
h all his accidents, greefes, trou-
s, abhorrings, angers, ſirrups, de-
ctions, ſuffumigations, pylls, gar-
iſmes, and ſundry other medi-
es. The long nights likewiſe,
ich at this time are moſt vncom-
table, wearieſome, and full of te-
ouſnes; all which diſpoſe and pre-
re the way to death.

For euen as the Captaine that
ll conquer a Fort, firſt maketh

a breach with his greater ordinar
then assaileth, inuadeth, and p
sesseth the same: So before death
grieuous infirmitie beginnes
charge, which so weakeneth &
cayeth the naturall strength of
bodie, that it vouchsafeth man n
ther daily nor nightly rest: but
keth all the principall member
his body, without intermission,
that the soule is vnable to defe
her fort any longer, or conserue
selfe in the same, for which c
shee leaueth her habitation in
body, and hauing escaped, fl
and departeth to another place.

But when the infirmitie hath
uailed so much, as eyther the
man himselfe, or the Phisition
ginnes to doubt, & despaire of
O good GOD, what perplexit
what anguishes? what agonies
at that time excruciate & reare
hart? For then the course or race
his fore-passed life, is called to m
then all the images of leauing
the representations of those thi
which hee heere loued, his wife
children, his friendes, his pare
his riches, his honours, his titles,
offic

ffices, and all other thinges (which
re wont to bee extinct together
ith life) repreſent themſelues vnto
im.

After theſe, the laſt accidents,
hich are cõcexed with death him-
lfe doe aſſault, which are far grea-
r then the precedent. The browe
bent, and the skin is diſtent, wher-
on a cold ſweat breaketh foorth:
e balls of the eyes waxe dimme,
de, and through the intollerable
hemencie of paine, are rowled
certainly; the eares waxe deafe,
e noſe ſharpe, the noſtrills are re-
ete with excrement, the face wax-
blew, the mouth is contracted,
e tongue is doubled, and can no
ore performe his office; taſt per-
heth, the lyppes waxe pale, the
eath reinforcing it ſelfe from the
nter of the breaſt, growes diffici-
t and ſhort: the hands wax cold,
e nayles blacke, the pulſe feeble
d faint, (but of ſpeedy motion)
we intermitteth, now antlie creee-
th, the feete die, and looſe theyr
turall heate. What neede many
ordes? the whole fleſh is turned
corruption, and all the members

and

and ſences are troubled through th
haſtie ſeparation. In this manne
muſt a man departing out of th
world, ſatisfie for the labours & d
lors of others, by whom hee ca
into this world; ſuffering in his d
ceaſe, thoſe griefes which his m
ther ſuffered when ſhee bare hi
And thus moſt ſignal is the propo
tion of mans egreſſe, and ingre
into the worlde, for both of the
are full of dolors; but that his e
trance cauſeth others griefes, his
ſue his owne.

Whilſt a man floteth, and is to
ſed in theſe perplexities, ſuddain
the agony of death is at hand: t
end of life, the horror of the gra
the infelicity of the body which ſh
ſhortly be wormes meate, are rep
ſented to the memory: but eſpe
ally of the ſoule, which as yet ab
deth in the body, but after an hou
or two muſt be ſeperated from
Then ſhalt thou thinke the iudg
ment of God to be preſent, then b
fore thee ſhalt thou ſee all thy ſin
which ſhall accuſe thee before th
tribunall of diuine iuſtice; Then
the length, but too late, ſhalt tho

acknow

knowledge, how loathſome thoſe
imes were, which thou ſo eaſely
ommitted ſt, then with many due
ecrations ſhalt thou curſe the day
herein thou ſinned ſt; and crie woe
thoſe pleaſures and delectations
hich by their allurements inuited
ee to ſinne. Thou canſt not in
at houre ſufficiently admire at thy
lfe, and thine owne leuity, who for
ings ſo vaine, and of ſo little mo-
ent (as are thoſe which with inor-
nate loue thou wert wont to luſt
ter) haſt caſt thy ſelfe into the per-
l of enduring ſuch intollerable do-
urs, of which in that fatall houre
ou ſhalt haue no ſmal experiment
or pleaſures paſſing away, and the
dgement of them approaching,
at which by it ſelfe was before lit-
& now ceaſeth to be, ſhall ſeeme
be nothing: but that which in it
fe is great, and preſently inſtant:
ou ſhalt think it greater then it is:
ecauſe thou ſhalt manifeſtly know
at length with all his circumſtan-
s. When therefore thou ſhalt ſee
r things ſo vaine, and light, may ra-
er filthy: that thou art nowe de-
uded of ſo many goods, and row-

ling

ling thine eyes hither and thith
thou ſhalt ſee thy ſelfe inuiro
with ſo many miſchiefes, and mi
lations : for liue thou canſt
longer, neither is there place for
nitence, neyther ſhall there be
time. The number of thy dayes
ſumd vp : They cannot helpe th
whom with inordinate loue th
haſt affected. Much leſſe the Id
which thou adoreſt (why doe I
it?) Yea, what ſo euer thou m
louedſt, and ſuch thinges as were
greateſt eſtimation with thee, e
theſe ſhall moſt of all torment th
Tell me I pray thee when thou
deſt thy ſelfe forſaken in this per
what minde, what heart wilt th
haue? whether wilt thou goe? w
wilt thou doe? whom wilt thou
vppon? it is impoſsible for the
returne to life, and to leaue it is
tollerable; it is not graunted to
bide in life : vvhat therefore w
doe? In that day (ſaith our Lord
the Prophet) the Sunne ſhall ſette
noone-day, and I will darken t
earth in the day of light, & I wil co
uert her feſtiuills into mourning
and all her ſongs into plaints : and

ll put her as the lament of the
t begotten, and her laſt as the bit-
day. O horrible wordes, ô hard
ntence, ſhaking and amazing all
rts whatſoeuer. In that day (ſaith
)the ſunne ſhall ſet at noone ſted.
or in that houre ſinners ſhall haue
e multitude of their miſdeedes ſet
fore their ſight, and beholding the
uine Iuſtice breaking their threed
life a ſonder: ſome of them ſhall
ſtroken with ſo much feare and
rrour, that they ſhall be deſtitute
all hope and confidence, becauſe
ey ſhall thinke themſelues to be
probate, and holy excluded from
e mercy of God.

Put the caſe they be as yet in the
oone ſted, that is, let them be yet
the race of life, (which is as yet
e time of repentance;) yet will
ey perſwade themſelues, that there
maineth no time or place for them
repent; but that all meanes of
pentance are cut off and excluded.
eare is the moſt powerfull pertur-
ation of the minde, which faineth
it ſelfe each little thing to bee
reat, and is alwaies afraid of things
bſent, as if they were preſent.

If

If a little feare of any thing can d
this, what cannot that true feare d
which is conceaued of so feare
and capitall perils? They are a
aliue, & placed in the midst of th
friends; notwithstanding begin th
to feele the paines and punishme
of the damned. They seeme at o
time to be both aliue and dead: a
surprized with the griefes of th
present thinges which they are
leaue, they beginne to feele th
succeeding euills vvhich they fe
red. They deeme them blessed t
are left in this worlde, and of t
enuie growe their reasons of ne
griefe.

The Sun therefore setteth to th
at noone day, when as to what pl
so euer they turne their eyes, th
shal see the entrance to heauen cu
rie way shut against them, neyth
shall the radiation of any light a
peare vnto them. For if they respe
the mercy of God, they shall think
themselues vnworthy to pertak
the mercy of God; If they flie t
the diuine Iustice, they shall suspe
that by it, there are due and seue
punishmentes prepared for them

at hetherto their day was, but now
e day of our Lord is at hand; yea,
ey shal think that it is already be-
nning.

If they call to remembraunce
eyr fore-passed life, it reprehen-
th them vtterly; If they regarde
e time present, they see them-
ues a dying; If the time shortly
come, they see the Iudge placed
his iudgement seate, and them-
ues expected to be iudged. Now
uironed with so many causes of
re, what shall they doe? whether
all they wend?

The Prophet goeth forward. And
will make the earth darke in the
y of light; that is, those thinges
at are woont sweetely to delight
ee, nowe shall most of all torture
ee, and wound thy minde with
ollerable goades of griefe.

Trulie it is a pleasant thing for a
an in his life time, and in state
health, to see his Children, to
ioy his friendes, to order his fa-
lie, to haue many ritches, and
possesse with delight vvhat so-
er the mind can desire. But then
that pleasure is conuerted into
griefe;

griefe; For all theſe thinges a
ſaid ſhal teare and tire the miſer
conſcience with terrible torme
and ſhall be the cruell executio
of theſe calamities. It is naturall
euen as the poſſeſsion and prſe
of a thing which we loue doth
ioyce vs, euen ſo the abſence th
of ſhould breede our ſorrow an
ſpleaſure. Heere-vpon the ſo
of the dying father doe flie his
ſence, and the louing wife h
her ſelfe from the face of her de
ſing husband in his pangs, leaſt
preſence ſhould augmẽt his paſ
But although the ſoule that is
ſently to be ſeperated from the b
is to depart into an vnknowne
gion, and the way is at hand, b
long and perilous, yet immea
ble griefe permitteth not to obſe
the termes of humanity and ciui
neither giueth him leaue that e
reth his iourney, to bid his frie
once farewell before his depar
If thou haſt at any time (good R
der) made tryall heereof, thou do
ſoothly vnderſtand that I doe cu
way ſpeake the truth. If thou h
neuer been entangled in this pe

eaſt-wiſe beleeue them that haue
l experience heereof, For they
t ſaile the Sea (as the vviſe-man
h) ſhew the perils thereof.
f therefore ſuch and ſo great be
y that forgoe this dolefull ſepe-
on, what and how mighty thin-
t thou ſhal they be that ſhall fol-
? If the euen and vigill be ſuch,
at ſhall the feſtiuall and ſolemne
it ſelfe be?
Tell mee (I pray thee) what wilt
u thinke of that houre, when de-
ting out of this life, thou ſhalt
er that diuine iudgement, alone,
ked, poore, without any defender
thy cauſe, and thine onely con-
nce, thy companion, and that ui-
nall, ſhall be ſo exceedingly ſe-
re and ſtrickt, where the caſe of
or of temporall death ſhall not
handled but of eternall. And if
yeelding thy account thou ſhalt
found to be much indebted, alas
w horrible ſhall the anxieties and
rows of thy ſoule be? o how con-
led ſhalt thou be, and full of vn-
itfull penitence? how voide of all
unſell, and deſtitute of all ſolace?
Trulie, the perturbation amongſt
the

the Princes of Iuda was very gr
whē as the victorious sword of C
sar King of Egypt, did tyran
thorow all the streetes of Ierusale
when as thorowe the present pu
and punishment, they acknow
ged theyr fore-passed crymes a
olde errours. But there is no co
parison betwixt that confusion a
this whereof we now intreate. I
in that houre what shal sinners d
whether shal they turne themsel
who shall defend them? teares th
are of no force, there all repentā
is vnprofitable; in that houre n
ther shall prayers be heard, nor a
promises preuaile, or any sure
be accepted. When as the last m
ment of life is past, there is no mo
time of repent. And if the fo
said finde no place, much lesse r
ches, nobility, and honours of t
world shall helpe: for the wise m
saith; Riches shall not helpe in t
day of reuenge: But iustice sh
deliuer from death.

But when the vnhappie soule sh
see her selfe enuironed with so m
nie calamities, what shall shee doe
what shall shee say? in what oth

word

rdes shall shee lament her lamen-
le case, then those which in times
t the Prophet vsed, when he said.
e paynes of death haue compas-
mee rounde about; and the
ods of iniquitie haue troubled
ee: The dolours of hell haue en-
oned me, and the snares of death
ue entrapped mee. VVoe is me
etch that I am, what circle is this
which my sinnes haue enclosed
ee? Howe suddainly, and when I
st suspected, doth this houre en-
gle mee, howe presseth it vp-
n mee when I least thought of
VVhat auayle mee myne ho-
urs nowe? What helpe me my
gnities? What all my friendes?
hat profitte will my Seruauntes
vve bring mee? VVhat fruite
all I receaue of all those ritches
d goods which I was woont to
lesse? For nowe a small fielde
seauen foote long must suffice
ee, and I must be content with the
nowe roome of a Sepulcher, and
base winding sheete.
But that which is worst of all, the
ches which with so many sweats &
uailes I haue graped from others,
shall

ſhall remaine heere behind: t
men ſhall enioy them, and con
them in pleaſures, onely the ſ
which I haue committed in g
ring them ſhall accompany me
I may ſuſtaine condigne puniſh
for them. What ſhall I doe wi
my pleaſures and delights, whe
they are paſt away, and naugh
them remaines but the dreggs i
bottome, which are the ſcruple
remorce of conſcience, which
thornes prick and teare my mi
ble hart, and ſhall crucifie the
with perpetuall torments? O du
not to be indured, ô my ſlouth
negligence worthy a thouſand
ſeries, how could it be that for
full of this time, I haue not prep
my ſelfe to auoid theſe preſent c
mities? How often was I warned
this day, yet haue I ſhutte vp m
eares to all counſailes? Wretch t
I am why receaued I not diſcipli
vvhy obayed I not my Maiſt
vvhy neglected I the wordes wh
they taught me? I liued wickedly
the midſt of the church, & amon
the people of God defiled my ſ
with all ſorts of impiety. In th

such like lamentable expostula-
s shall sinners deplore their vn-
y fortunes, these shall be their
itations, these their considerati-
these their confessions.

ut why trauaile I in vaine, who
wise, who so eloquent, that
sufficiently expresse or describe
seuerity and rigour of that iudg-
t? Wee reade of a certaine de-
ed, that after his death appeared
his friend, greeuously afflicted
oppressed with great dolours,
a dreadfull and lamentable
ce exclaiming thus. No man be-
eth, no man beleeueth, no man
eueth. His friend amazed with
e, demaunded of him what hee
nt by that lamentation, to who
eaunswered thus; No man be-
eth howe strictly God iudgeth,
how seuerely he punisheth. In
firmation of which matter, I
ke it not vnprofitable to report
his place an example of wonder-
admiration, which *Iohn Climac.* reporteth to haue happened in time to a certaine Monke; For faith I will not omit also to relate History of a certaine solitarie votary,

In scala paradisi gradu. 6.

votary, which dwelt in Coreb
when hee had liued neglig
long time, without any care
his soule, at length ceazed by a
nes, was brought to the last
And when the soule had who
saken the body, after an houre
he was restored againe to life,
vpon hee besought euery one
that wee should from thence
immediatly depart from him;
closing vp the dore of his cel
stones, he remained there encl
for twelue yeeres space, speak
no man, nor tasting any other
but bread and water. There
hee onely amazedly medita
that which he had seene, duri
seperation from the body,
fixed were his thoughts vppo
same, as that he neuer chang
countenance; but alwayes re
ning in that amazement, he
poured foorth a streame of
teares. And when hee grew
vnto his death, breaking op
dore of his cell, wee entred in
him: And when wee humbly
sought him to giue vs one wo
ghostly instruction, at last we
expo

ted this frō him; Pardon mee,
man that hath truly the memo-
of death, may euer commit ſin.
wee were ſtrooken with won-
full admiration, beholding him
o firſt had beene ſo negligent, to
ſo ſuddainly changed, and (by a
ſt bleſſed transformation) to be
de another man. Hetherto *Cli-*
chus, who was an eye-witneſſe of
this, & who teſtifieth that whiche
ſawe in his writings. So that no
n (although it may ſeeme incre-
le to ſom) ought to doubt here-
eſpecially ſith hee is both a true
d a faithfull witnes.

Nowe in this ſtorie, there are di-
s thinges which deſeruedly vvee
ght to feare, conſidering the lyfe
ich this holy man led, and much
re the viſion which hee ſawe,
ence ſprung that his manner of
ing, which euer after during his
ole life he obſerued. Theſe ther-
e ſufficiently approoue that to be
e which is ſpoken by the Wiſe-
n; Remember thy end, & thou
lt not ſinne for euer. Leaſt there-
e (my brother) thou ſhouldeſt
into the like calamities, I beſeech

Eccles. 7.

C. thee

thee with great attention of mi
to discusse, examine, & often re
these things aforesaid, & alwaies
euery where present thē to thy m
mory. But amongst all the rest,
graue cōsideration & attentiue
mory, these three things in espe
The first whereof is that thou
sider the greatnes of the punish
which thou shalt feele in the ho
of death, for the multitude of
sinnes, wherwith thou hast offe
the Diuine bounty. Secondly,
thou diligently wey with what
sire thou shalt then wish that
hadst so ordered thy life, that in
houre thou might'st haue God
pitious vnto thee. Thirdly, that
remember how great & austere
nitence thou wouldst then willi
vnder-take, if time might be g
ted thee.

¶ The Authour purposely in
teth of death, in his first booke
prayer & meditation, also in his
ercises in the meditation on W
nesday at night; likewise in the
ners guide, lib. 1. cap. 7. & in the
cond part of this booke, cap. 7.
in the 3. part, chap. 8.

The Argument.

he day of iudgement an exact ac-
unt shal be required at a Christi-
ns handes, of all his thoughts and
orkes done in this life. The sinner,
the iust iudgement of God, shall
e cast downe headlong into perpe-
all affliction, plaints & darknes
f the infernall prison. There whilst
is tortured with most ardent tor-
ores and punishments, full of rage,
d burning with wrath against
od, he shal curse & excruiate him
lfe, calling to memory all those e-
ils which he hath done, and those
od things which he hath neglected
doe. For which cause, who soeuer
ill not fall into these desasters, let
im repent whilst he hath time.

CHAP. 3.

AFter death, followeth euery mans perticuler iudgement, & after that, ỹ vniuersal of al men, whē as that which the Apostle teacheth shalbe ful-
d. We must all of vs be manife-
before the tribunall of Christ,

Ex duce peccat. lib. 1. cap. 8.

2. Corin. 5.

that euery one may receiue acco
ding to that which he hath done
his body, either good or bad.

Many thinges are to be consid
red in this iudgement, but the ch
feſt of them is, diligently to wey
what things the account ſhal be e
acted from vs. I will ſearch (ſay
our Lord) Ieruſalē by candle ligh
Soph. 1. and I will viſite vppon the men th
are intent on their dreggs. The ma
ner of ſpeaking in holy Scripture, i
to ſignifie, that the thinges of le
conſequence ſhal be both diſcuſſ
examined in that day: euen as me
in ſlight things, are wont to light
candle, and ſearch euery corner
the houſe. For there is not any on
vaine cogitation of thine, or mo
ment of time eitilly and vnfruitfull
let ſlip by thee, wherof a reaſon ſha
not be required at thy hands.

Who woulde not tremble an
ſhake euery lym of him, when he
heareth the words of our Lord; Ve
rely, verely I ſay vnto you, of euer
idle worde that men haue ſpoken
they ſhall giue a reaſon in the da
of iudgement? Well then, if an ac
count muſt be made of thoſe word
which

hich offend no man, what shal be
nswered for dishoneſt words? vn-
haſt cogitations? for handes full of
lood? for adulterous euils? Final-
, for all the time of our life looſely
onſumed in the works of iniquity?
this bee true, (as it is moſt true,)
hat tongue? what eloquence may
port ſo much of the rigor and ſe-
ritie of this iudgement, which
all not be leſſer then the truth of
e thing it ſelfe? or what is it may
y wayes bee equalled with the
me?

Howe ſhall the wretched man
and heere amazed and aſtoniſhed,
hen in the circle of ſo many Sena-
ors, and the preſence of ſo great a
ounſaile, the account ſhal be chal-
nged at his handes, of the leaſt
ord, which ſuch or ſuch a day, he
ake fondly and without fruite?
Vho would not be amazed at this
ueſtion? VVho durſt ſay theſe
inges, except Chriſt himſelfe had
oken them before? who affirme,
xcept he had affirmed? What king
as there euer found, that expoſtu-
ted with his ſeruants for ſo light a
ult? O altitude of Chriſtian Reli-

gion, how great is the puritie which thou teachest? how strict is the account which thou exactest? & with howe seuere iudgement doost thou discusse and examine all thinges? How great shal the shame be wherewith wretched sinners shall in that place be stained? when as all their iniquities which when they lyued they hid vnder the couerts and walles of theyr houses: what soeuer also dishoneſt, what soeuer filthy thinges they haue committed frō theyr tender yeeres to the terme of their life, all the angles of their harts, & whatsoeuer is moſt secrete shall be manifested in this court, before the eyes of the whole world. Who there shal haue a conſcience so cleere, who when these thinges shall beginne to be done, shall not presently change his colour, and tremble in all his members?

For if a man doe so much blush, when hee reuealeth his defects in priuate, to some friende of his, so that some one in the very confession waxeth dumbe, and concealeth his crime: what shame shal that be, where-with sinners shall be affected

in the sight of Almighty GOD, and of all ages, past, present, and to come? So great shall that shame be, that the wicked, as the prophet witnesseth, shall cry out, saying to the mountaines, couer vs, & to hils fall vpon vs. *Esay. 10.*

But these thinges are tollerable: but what shall become of them when as the sharpe arrowes of that finall sentence from Gods mouth, shall be shotte into theyr harts, *Goe yee cursed into euerlasting fire, which is prepared for the deuill and his Angels?* *How horrible the sentence of the Iudge is.*

Alas, with what sorrowes shall sinners be discrutiate, when they heare this sentence? When as wee can scarcely heare a little droppe of his wordes (sayth Iob) who can beholde the thunder of his greatnes? This voyce shal be so dreadfull, and of such vertue, that the earth in the twinckling of an eye shall bee opened, and in a moment they shall descend to hell (as the sayd Iob saith) who now enioy the timbrel & harp, and reioyce at the sound of the organ, who nowe leade theyr dayes in pleasure. *Iob. 16.* *Iob. 21.*

This case describeth blessed Saint Iohn in his Apocalips, in these wordes; After this I saw another Angel descending from heauen, hauing great power, & the earth was lightned by his glory; and he cryed out in his strength, saying: Great Babilon is fallen, is fallen, and is made the habitation of deuils, and the prison of all vncleane spirits, & the habitation of each vncleane & odible bird. A little after, the same Euangelist addeth, saying; The strong Angel tooke vp a stone, as if it were a great Milstone, and cast it into the sea, and said: with this force shal the great citty Babilon be cast down, & henceforward it shall no more be found.

After this manner shal the wicked fall into this headlong hell, and into that darksom prison ful of al confusion, which is vnderstood of Babilon in this place. But what tunge can expresse the multitude of punishments which they shall there suffer? There shal their bodies burne in liuing & vnquenchable flames, there their soules without intermission, shalbe gnawed vpon by the worme

of

of conſcience, which ſhal giue them no truce; There ſhall be perpetuall weeping of eyes, and gnaſhing of teeth that ſhal neuer end, which the ſacred Scriptures do ſo often threaten & repeat. In this place of deſperation, thoſe miſerable damned, enraged with a certaine cruel madnes, ſhal cõuert their anger againſt god, & tyrannize againſt themſelues, eating their owne fleſh, renting theyr bowels with furious grones, tearing one anothers fleſh with their nailes, and inceſſantly blaſpheming the Iudge that condemned them vnto the puniſhments. There each of thẽ ſhall curſe his vnfortunate chaunce, & vnhappy natiuity, repeating without intermiſsion that dolefull plaint, and thoſe deſolate and lamentable ſongs of Iob; Curſt bee the day in which I was borne, and the night in which it is ſaid, Hee is conceiued a man; Let that day bee turned into darknes, let not god require vpon it, neither let it be illuſtrate with light. Let darknes obſcure it, & the ſhadow of death; let a miſt ouercloude it, & let it be wrapped in bitternes. Let a dark ſtorme poſſeſſe ỹ night,

The blaſphemies of the damned.

Iob. 3.

let it not be accounted amongst the dayes of the yeere, nor numbred in the months. Let that night be solitary and vnworthy praise, let them curse the same who curse the day, who are ready to waken the Leuiathan.

Let the starres bee darkned with the mist thereof, let the expect light and not see it, neither the beginning of the rising morne: Because it shut not vp the doore of the wombe that bare me, neither tooke away the euils from mine eyes. Why died I not in the wombe, or issuing from the same, why perished I not presently? why was I receiued into the lap? why sucked I at the teates?

This shal be the musick, these the songs, such the mattins, which those vnhappy soules shall sing without end. O vnlucky tongues, which speake nothing but blasphemies; o vnfortunate eyes, that see naught but calamities and miseries. O miserable eares, that heare nothing but plaints, and gnashing of teeth: ô vnlucky bodies, which haue no other refreshings but burning flames. Of what minde shall they be there,

who

who whilst they liued here, deluded the howres in trifles, and spent all their time in pleasures and delights? ô how long a chaine of misery haue these so short delights forged? O foolish and incensate, what will the allurements of the flesh profit you nowe, which then you cherrished, whereas now you are deuoted to eternall plaints? What is become of your ritches? where are your treasures? where your delights? where are your reioycings? The 7. yeeres of plentie are past, and the 7. yeeres of dearth are come, which haue deuoured all their aboundance. There is no memory left of them, nor appearance: Your glory is foredone; your felicities drowned in the sea of sorrow: your thirst is grown to that drith, that there is not one drop of water granted by which the immesurable heate of thy throate, which infinitlie tormenteth thee, may bee asslaked.

Your felicities which you inioyed in this world, will not onelie not profit you; but euen they will bee the causes to you of greater torment. For the shall be fulfilled that which

is written in the booke of Iob. Let mercy forget him, wormes are his sweetnesse. Let him not bee in remembrance, but cut downe like an vnfruitfull blocke. But then the sweetnesse of the delight of euils, is turned into the worme of greefe, when as the remembrance of forepassed pleasures, (according to the exposition of Saint Gregory) shall beget a greater bitternes of present greefes; bethinking themselues the what they haue some times beene, and in what place they nowe be, & that for that which is so soone vanished, they nowe suffer that which shall endure for euer.

Iob.24.

Then at length, (but too late) shall they acknowledge the fallacies of the deuill: & placed in the midst of errours, shal begin (but in vaine) to speake the wordes of the Wiseman, saying; VVe haue wandered from the way of truth, and the light of iustice hath not shined vpon vs, & the sunne of vnderstanding is not risen vnto vs: wee are wearied in the way of iniquity & perdition, & haue walked difficult wayes, but the way of our Lord haue we not knowne.

Wisd.5.

What

What hath our pride profited vs, or the boast of our riches what hath it furthered vs? All those things are past away as a shadow, or as it were a messenger running before, or like a shippe, that hath passed a troublesome water, whereof when it is past there is no tract to be found, neither the way of the keele thereof in the floods. Such like wordes haue the sinners spoken in hell, because the vngodly mans hope is like the light feather, which is lifted vppe by the wind, and like the light froth of the sea, which is dispersed by the sunne: and as it were smoake scattered by the wind, and like the memory of a one dayes guest passing by. These shall be the complaints, these the lamentations, this the perpetuall penance, which the damned shal there performe world without end, where it shall profit them nothing; because the time was ouer-past wherein they should shew fruites worthy of repentance.

Come therfore whilst then is time of repent; come you that haue eares to heare, and receaue that wholsom counsaile of our Lorde, which he in time

time past gaue by the mouth of
Prophet, saying: Giue glory
your Lorde God, before it wax
darke; and before your feete stu
ble against the darksome hills. Yo
shall expect the light, and he
put the same in the shadow of de
and in darkenes. Watch I say
time; let vs followe his counse
who before he was our Iudge, wo
be our aduocate. No one know
more exactly what will hinder
profit in that day, then he who
himselfe be Iudge of all causes:
briefly teacheth vs what is nece
for vs to doe, that in that day w
may be secure. Take heed to yo
selues (saith he) by Saint Luke, le
your harts be not loaden with gl
tony and drunkennes, and the c
of this life, and that this day do n
sodainly come vpon you: For li
a net or snare shal it surprize all tho
that sit vppon the face of the ear
Watch therefore at all times, pra
ing, that you may be counted wo
thy to flie all these things which a
to come, and stand before the son
of man.

(Deerely beloued) let vs consid

Ierem. 13.

Ex. 1, lib. tract. de orat. et meditat. tract. 4. ca. 4.

Luca. 21.

all these things, and at length let vs waken from our heauy sleepe, before that darke night of death shall ouer whelme vs, before that horrible day shall enfold vs, of which the Prophet speaketh: Behold the day is at hand, and who may thinke the day of his comming? and who shal stand to behold him? He, he may expect the day of our Lorde, who hath heere bound the hands of the Iudge, and hath iudged himselfe in this world. *Mat.3.* *1.Cor,11.31*

¶ The Author purposely entreateth of the latter iudgement, in his first booke of Prayer and Meditation, and in his exercises in Thursday nights meditation: Likewise in the guide of sinners, cap 8. lib. 1.

The Argument.

¶ *They who haue loued God with all their harts, shall receaue their remuneration in heauen, namely the glory of eternall beatitude: which in respect of the accidents, in some it shall be greater, in some other lesser; yet is the essentiall reward one, and common to all the elect.*

For

For there shall be perfect charity, and God shall be all in all. For the cause it shall be the common exercise of all, to loue and praise God without end or intermission.

CHAP. 4.

BVT in that we haue already abundantly discoursed of the condemnation and sentence which attendeth impious and sinfull men; it consequently foloweth, that we speake som-what also of the beatitude, and reward of good men. Now this blessednes, is that desired and holy Kingdome of heauen, and that happy life, which God from the beginning of the erated world prepared for those, who loue and follow him. There is no tongue eyther humaine or angelicall, that can worthily expresse what that reward shall be, or what that life will be. But that thou mayst haue some tast, and receaue some knowledge of the same; I will by the way report that which Saint Augustine wrote of it, in certaine of his Meditations. O thou life (saith he)

In tract. pri. meme. cap. 2.

Augusti. in Medit. ca. 22

ne) that God hath prepared for those
hat loue him ! liuing life, blessed
ife, amiable life, cleane life, chast
ife, holy life, life ignorant of death,
lenoyd of sorrow, life without blot,
without greefe, without anxietie,
without corruption, without per-
urbation, without varietie and mu-
ation; lyfe full of all elegancie and
lignitie, where there is no aduersa-
ie to impugne, where there is no
llurement of sinne, where there is
erfect loue, and no feare, where
he day is eternall, and one spirit of
ll. Where GOD is beheld face to
ace, and with this foode of life the
minde is satiate, and satisfied with-
out defect.

It dooth mee good to intende to
hy cleerenes, thy beauties delight
my greedy hart, the more power I
haue to consider with my selfe, the
more doe I languish with the loue
of thee, with the vehement desire
of thee; and I am greatly delighted
with thy sweete memory. O thou
most happy life, o thou truly blessed
kingdome, wanting death, void of
end, to which no times succeede by
age, where as the continuall day

with-

without night cannot haue time: where as the conquering Souldiers accompanying those hymne-singing quires of Angels, singeth vnto God without ceasing, a song of the songs of Sion, hauing his noble heade inuironed with a perpetuall crowne.

Would to God the pardon of my sinnes were graunted mee, and that presently laying aside this burden of my flesh, I might enter into the true rest of thy ioyes, and that possessing the most beautifull & admirable walls of thy citty, I might receiue the crowne of life from the handes of our Lorde, that I might accompany these holy quires, that with those blessed spirits I might assist the glory of the Creator, that face to face I might behold Christ, that I might alwayes looke vppon that high, ineffable, and vncircumscribed light.

Happy is that soule, which deliuered frō this earthly body, may freely ascend to heauen, that secure and peaceable, neither feareth the deuil nor death. Happy & eternally happie my soule, if after this corporall

death,

death, it may be counted worthy to behold thy glory, thy maiesty, thy beautie, thy gates, walls, & streetes, thy many mansions, thy noble citizens, and thy most mightie kingdome in thy comlines.

For thy walls are of precious stone, and thy gates of the purest Margarites, thy streetes are of burnisht golde, wherein without intermission *Alleluia* is sunge, thy mansions are many, founded on squared stones, builded with Saphires, & couered with golden tile, into which no man entreth except he be cleane, wherein no one inhabiteth that is defiled.

Mother Ierusalem, thou art made faire and sweet in thy delights, there is no such thing in thee as we suffer heere, and behold in this miserable life. They differ very far from those thinges which are daily present before our eyes in this life full of calamitie. There is no darknes in thee, neither night, or any change of time. The light of the candle shyneth not in thee, or the bright Moone, or the beamy starres; but God of gods, the light of lights, the sunne

sunne of iustice alwaies illuminateth thee. The white and immaculate Lambe, is thy cleere & delightful light. The King of Kings, is in the midst of thee, & his children round about him. There the quires of hymne-tuning Angels, there the societie of the supernall Citizens there the sweete solemnitie of all those that returne from this woful pilgrimage vnto thy ioyes. There the prouident company of the prophets, there the twelue number of the Apostles; There the victorious host of innumerable Martyrs; there the sacred couent of the saints Confessors; there the true and perfect Monks, there the holy women that haue ouercome the pleasures of the world, and the infirmities of their sexe. There the young men & maidens, that flying the snares of this world with sacred manners, haue past their time in all vertues; there are the sheepe and lambes, which haue already escaped the snares and pleasures of this life: All reioyce in their peculier mansions. The glory of euery one is different, yet is the ioy of them all common.

Full

Full and perfect charitie raigneth there, because God is there all in all, whom they beholde without ende, and seeing him alwaies, burne in his loue, loue & laude him. They praise and loue; All theyr labour is the prayse of God without end, without defect, without labor. Happie were I, and truly happy for euerlasting, if after the resolution of thys body of mine, I shall deserue to hear those canticles of celestiall melody, which are sung in praise of the eternall King, by those cittizens of the celestiall country, & troopes of blessed spirits. Fortunate were I, and incredibly blessed, if I likewise might deserue to sing them, and assist my King, my God, my guide, and see him in his glory, euen as hee hath dayned to promise, saying; Father I will that those who thou hast giuen me, be with me, that they may beholde my beauty and maiestie, which I had with thee before the beginning of the world.

Tell me I pray thee brother, what a day shal that be, which shal knock at thy gate, the course of this thy pilgrimage beeing ended, that (if thou

thou hast liued in the feare of God, may from death transferre thee to immortality? wherein others were wont to feare, thou shalt beginne to lyft vp thy heade, because thy redemption is at hand.

Come out (I pray thee) a little while, (sayth S. Ieroſme writing to Euſtochia the Virgine) frō the priſon, and depaint before thine eyes the rich reward of thy preſent labor, which neyther eye hath ſeene, nor eare heard, neyther hath the hart of man conceiued the like. VVhat ioy shall that be, when as the Virgine Mary ſhall meete thee, attended by all the troopes of Virgins, who on the otherſide of the Redde-ſea, the hoſt of Pharao being drowned, who bearing a tymbrel, ſhal ſing to thoſe that aunſwere; Let vs ſing to our Lord, for he hath glorioufly honored vs, he hath caſt down the horſe and the ryder into the ſea. Thē ſhal the Spouſe himſelfe meete her, and ſay; Ariſe, haſt my loue, my Doue, my delight, and come: Now is the winter paſt, the ſhowre gone, and cleared; the flowers haue appeared in our land. Then ſhall the Angels

likewiſe

kewise reioyce & say: Who is this
at ascendeth frō the desert, flow-
g with delights, leaning vppon her
eloued? &c. What shal the ioy be
herewith thy soule shall be affec-
d in that howre, when before the
rone of the blessed Trinitie it shal
e led by the hands of the Angels,
pecially of the Angell which was
uen thee for thy guide by God,
hilst thou liuedst, to whom as a
ythfull pledge thou wert cōmen-
ed? VVhen as hee, together with
is associates, shall publish thy good
orks, and those afflictions & cros-
s which thou hast sustained for the
oue of God. S. Luke writeth in his
cts, that when that holy Almes-
iuer Tabitha was dead, all the wid-
owes & poore, stood about S. Pe-
r weeping, and showing him the
oates & garments which Tabitha
ad made for thē. By which specta-
le S. Peter being moued, he hūbly
ought our Lord for her, and by
is prayer recald the deuout woman
o life. What ioy therefore, what
omfort shall thy soule feele, whē as
hose blessed spirits shall stande a-
out thee, and the Thrones in the

The Angels shal manifest before God the vertues of the iust.

sight

sight of the diuine Maiestie, h
report all thy good deeds & ende
as it were out of a Catalogue, re
all thy Almes-deedes, thy praye
thy fastings, thy innocencie in
sufferance in iniury, patience in
bulation, in delights tempera
with all other thy vertues and go
works which thou didst in thy
time? O what ioy shall be accom
plished in thee at that time, for
the good things in which thou
busied thy selfe in this life time
howe manifestly shalt thou
know the reward, dignitie, & excel
lence of vertues? There the obe
dient shal declare his victories, the
vertue shal receiue her reward, a
good shall be affected with hon
Besides, how great shall be thy
light, when as thy ship vnshaken,
arriued in a safe harbour, thou
behold with thine eyes, thy long
perilous nauigations? when as
shalt see the tempests which
before thou wert tossed in, the
rowmesse of the wayes which
hast ouercome, and the incur
of pyrats & theeues, to which
wert exposed, and howe hast

The perils of this life, shal in heauen be greater cause of more exact ioy.

escap

escaped. There shalt thou sing the song of the Prophet. Had not our Lord holpen me, my soule had wel- Phal. 93.
nie dwelt in hell: Especially after thou shalt see so many sinnes committed in the world, so innumerable soules daily damned in hell, yet amongst such a multitude of damned, that GOD would that thou shouldst bee of the number of the elected, and of those to whom that most blessed reward was allotted.

VVhat reioycing shall there be, to see the solemnities and tryumphes which are daily celebrated vpon the arriuall of new brothers; who hauing ouercome the world, & atchiued the course of their pilgrimage, and that happily arriue at length with the rest, that they may be crowned? O what ioy shall it be to beholde how the rooms are supplied, and the empty are filled with new enhabitants; that the celestiall Citty is builded, that the walls of Ierusalem are restored? O with what alacrity, willingnes, & reioycing, doe all that celestiall quire with mutual embraces, receaue those, who comming out of this worlde loaden with the spoiles

they haue extorted from the enemy of man-kind, haſten to meete thee? For hether vpon a triumphing horſe ſhal the conquering woman enter, who beeing as fraile as the vvorld hath ouercome the allurements of her fleſh. Hether tender virgins and innocent maydes, who haue ſuffred martyrdome for Chriſtes ſake, and are honoured with a double tryumph of the world & the fleſh, ſhal make haſt, hauing their heads crowned vvith purple Roſes, intermixed with the pureſt and whiteſt Lilies. Hether daily come young men tryumphing in theyr firſt flower of youth, with chyldren of vnripened age, who haue ouer-come theyr tender yeeres with diſcretion, and other their vertues, to receaue the reward of their purity. There ſhal they finde theyr friendes, there ſhal they acknowledge theyr Maiſters, there ſhall they ſalute their parents, there their parents likewiſe ſhal embrace their ſonnes, wiſh their peace, congratulate their preſent glory, & entertaine them with mutuall and charitable kiſſes. O how ſweet ſhal the fruite of vertue be then, the meat

whereof we loathed in this world as moſt bitter? Sweet is the ſhadow in the burning noone-ſted; ſweete is the coole ſpring to the wearied trailer; ſweet is ſleepe & reſt to the tyred ſeruant; but more ſweet ſhall euer-ceaſing peace be to the Saints after this wearyſome warre. After diuers dangers a laſting ſecuritie, after wearineſſe, a laſting reſt of foreaſſed tribulations. Then ſhall the war be ended, then ſhall it no more bee needfull for a man to walke armed at all aſſayes. *Comparisons.* *Heauenly ſecuritie.*

The chyldren of Iſraell aſcended armed into the Lande of Promiſe, but as ſoone as they had entred the ſame, they layde theyr weapons aſide, they forgot theyr feare and rumor of warre: Euery one dwelt without any ſuſpition vnder his vine, and vnder his figge-tree, and there was peace in all parts round about. There might the eyes wearied with watchings, take theyr reſt. Heere ſecurely might the watching Prophet (that ſtoode vppon his garde, and had fixed his ſteppes vppon the munition) diſcend and forſake his ſtation. *Exod. 13.* *3. Reg. 4.*

Heere was it lawfull for the blessed Father Ieroſme, to ſurceaſe his watchings and ſtrokes, with which he wearied his breaſt during his praiers day and night, whilſt with earneſt endeuour, and vndaunted mind, he reſiſted the importunat temptations of ſathan. Heere ſhall the bleſſed ſoules feele no more the dreadfull armes of the bloody enemy: Heere ſhall be no place for the ſubtilty of that winding ſerpent: hether pierceth not the eye of that venomous Cockatrice, neyther is the hiſſe of that auncient ſerpent heard; But the gentle breath of the holy ſpirit ouerbreatheth this Region, and the glorie of God illuminateth this place? This is the Region of peace and ſecurity placed aboue al the Elements, whether neither foggs nor immeaſurable tempeſts attaine. Glorious things are ſpoken of thee thou Cittie of God: Bleſſed are all thoſe (ſayth Toby) who loue thee, and who reioyce in thy peace. My ſoule, bleſſe our Lord, becauſe hee hath deliuered his Citty of Ieruſalem. I ſhal be bleſſed if there remaine ſome reliques of my ſeed, to ſee the beauty

of

of Ieruſalem. The gates of Ieruſalem are builded of Saphires & Smaragdes, and all the circuites thereof are of precious ſtone: Of white and pure ſtone are all the ſtreetes thereof; And thorough the wayes thereof Alleluiah ſhall be ſung. O pleaſant country, ô ſweet glory, ô bleſſed ſociety, what wil they doe ſo happy, that they may enioy thee as elect. It ſeemeth to be a preſumption if any man deſire thee, yet without thy deſire no man can liue: O you ſons of Adam, ô you blind and miſerable poſterity, fearefull and loſt ſheepe: if this be your paſture whether wend you? what doe you? why refuſe you ſo great good, for ſo little labour? Heare what Saint Auguſtine ſaith; O my ſoule (ſaith he) if wee ſhould euery day ſuffer torments, if endure hell it ſelfe for a long time, that we might ſee Chriſt in his glorie, and accompany his Saints, were it not a thing woorthy to ſuffer all what ſo euer intollerable, that wee might be made partakers of ſo much good, & ſo much glory? Let therefore the deuills aſſault and prepare their temptations; let faſts mortifie

the body, let garments puniſh the fleſh, let labours grieue, watchings dry, let this man exclaime againſt mee; let this and that man moleſt mee, let colde make mee crooked, my conſcience murmure, heate burne, the ſtomack ſwell, the countenaunce waxe pale, let me be wholie infeebled, let my life fayle in greefe and my yeeres in groninge, let rottennes enter my bones, & abound vnderneath mee, that I may reſt in the day of tribulation, & aſcend in a readines to our people.

For what ſhall be the glory of the iuſt? howe great ſhal be the ioy of the Saints? when each one of their faces ſhall ſhine like the Sun? Hetherto S. Auguſtine.

Goe to nowe thou fooliſh louer of this world, ſeeke titles & honors, build proude houſes, and high pallaces, extend the bounds of thine heritage; gouerne if thou canſt kingdoms, and the whole world; all they are not to be compared with the leaſt of thoſe thinges which the ſeruaunt of God dooth expect. For he is to receaue thoſe things which the world cannot giue: and ſhal re-

ioyce in thoſe bleſſings, which are for euer durable. Thou with all thy riches, together with the rich glutton, ſhalt be buried in hell: but he with Lazarus, ſhal be carried by the Angels into Abrahams boſome.

¶ Of this matter, ſee the 1. booke of Prayer and Meditation, in Saterday at nights meditation, and in the firſt booke of the Guide of a ſinner, chap. 10. where you ſhall find many excellent things.

The Argument.

In the infernal paines there is nothing founde that may comfort a man: for euen as the lot of the good is vniuerſall good, which comprehendeth in it ſelfe all kindes of good, ſo alſo is the lot of the wicked vniuerſall, which includeth in it all kindes of euill. For which cauſe, euery one ſence of the wicked, ſhal be tortured with their peculier torments, aunſwerable to the quality of their ſinne committed, without any dimunition, or hope of pardon, of terme, or of time. For the paines

Chap. 5.

TRuly the least of those blessings which hetherto wee haue reherſed, might suffice to ingender in our mindes the loue of vertue, by which we may attaine so many goods. But nowe, if to this so immesurable greatnes of glory, the horror of infernall punishments which are prepared for the wicked bee annexed, who is he so hard-harted, and with vnbridled minde rebellious, that forsaking vices, will not vvillinglie embrace vertues? For the impious and peruerse man, cannot comfort himselfe with this voice: Be it I am euill and sinfull, what of that? I shal not enter the celestiall glory, neyther shall I reioyce with GOD: In this consisteth all my punishment. For the rest I care not, because I shal haue neither other punishment, nor other glory. Thou art deceiued my brother, the matter is far otherwise; for it is fatall and altogether necessary that one of these thinges happen

happen vnto thee, eyther that thou raigne alwayes with GOD, or that thou burne alwayes with the deuill in sempiternall fire. Betweene these two extreames there is no meane. These in the figure of those two baskets which our Lord shewed to Ieremy the prophet before the gate of the temple, are fitly shadowed. For the one of thē was repleniſhed with very good figges, such as those are of the first time, and the other basket had very badde figges in it, which coulde not be eaten because they were euill. Our Lord by thys spectacle, would demonstrate to the prophet two kindes of men, the one to whom he would extend his mercie, the other whom according to his iustice hee would punish. The lot of those first men shal be excellent good, neither can there be giuen better: but of the other most euill, then which worser may not be found. *Ieremi. 24.*

But that this may bee the better vnderstoode, it is to be noted, that all the euils of this present life, are onely single, and therefore when we suffer, one sence onely, or one *Extract. 1. Memor.*

member suffereth, or if more, at least-wise all suffer not: As for example it appeareth in diuers infirmities of mans body; for one hath his eye affected, another is vexed with the head-ach; the third is troubled with a weake stomacke, the fourth is afflicted with the passion of the heart, and other by other diseases: But none of them all is tormented in all his members at once, but in some onely. Notwithstanding, we daily see, how great the greefe is, & how much the paine, that one onely of these euils breedeth, and how vnquiet nights hee leadeth, that is only vexed with one of these paines, although it were but the aking of one tooth.

But let vs suppose there is a man, who is tormented with such an vniuersall euill, that hee hath not one member, neyther one interior or exterior sence free from most greeuous agonies, but that at one & the same time, hee suffereth most bitter dolors, of head, teeth, stomack, hart, & to speak all things in a word, that in all the knockles and joynts of his body, is pained with intollerable

greefes:

greefes: and that the same man being in so great passions, euery member hauing his peculier dolors, shold lie in his bedde stretched out, what martirdome I pray you, what torments might be cõpared or equalled by these? what may bee imagined more miserable then this man? what more effectually might moue thee to a sympathy and harty commiseration? And if thou shouldest see elswhere a dogge in such manner afflicted, & striuing with death, wouldst thou not be moued, at least wise tho hard-harted of thy selfe, to cõpassion? Such affliction (my brother, if these thinges may any wayes be cõpared together) is that, which the damned shal suffer in hel, nor for one night, but without end, in all eternity. For euen as they with all their members and sences offended God, and offered them all as weapons of iniustice to serue sin: so in like sort God hath appointed, that they all shal likewise be punished seuerally by a peculier torment. There therefore vnchast and lasciuious eyes, shal be afflicted with the sight of horrible deuils. The eares, by

confu-

confuſed gnaſhing and groaning, which ſhall reſounde in this place: The ſent, by intollerable ſtench, exhaling out of this vncleane, filthy, and peſtilent place: The taſte, with raging hunger, and burning thirſt: The touch, and all members of the body, ſhal bee tortured with colde and vnſpeakable fire: The imagination ſhall ſuffer by the apprehenſion of preſent euils: but the memory by the remembrance of pleaſures paſt; & the vnderſtanding by the conſideration of goods loſt, and miſchiefes, by which wretched as they are, they are now ceazed.

This multitude and diuerſity of paine the holy Scripture expreſſeth, where it is ſaid; That in hell ſhal be hunger & thirſt, complaint & gnaſhings of teeth, doleful ſwords, ſpyrits created to do vengance, worms, ſerpents, ſcorpions, wormwood, water mixt with gall, ſpirits of tempeſts, & ſuch like, by which is ſignified the multitude of the terrible & horrible puniſhments, which are ordained for the damned in this Lake. Furthermore, in this place, there ſhalbe darknes as well interior as exterior, aſwel

in the soule as in the body, which shall be thicker and darker thē those of Egypt, of which the Scripture saith, that they might be felt with the handes. There shall be fire, not such as ours is, which burneth but for a time, & after a little while wanting fuell is suddainly extinguished, but it shalbe such a fire as is agreeable with the place, which shall infinitely afflict, & neuer cease burning. If therefore all these things be true, howe can it be that all they that beleeue & confesse no lesse, can liue in such vnspeakable careleſnesse, and slothfulnes? What may the trouble be, what labor so infinite, that a man would not willingly sustaine, that he might at least-wise escape the least of these forenamed torments? why therefore to auoyd this great and eternall euill, doe we refuse a little, & that pleasant labor, such as is the following of vertue? Exod. 10.

Truly this one thing were sufficient to him that seriously cōsidered, & fixed his whole mind & thought hereof, to driue him into a swound, and drawe him into melancholie. And if in so great torments, there

were

were at the leaſt ſome hope of re-
leeſe or decreement, the damned
might haue ſome conſolation, but
none of theſe thinges are granted
thē. For there the gates ſhalbe per-
petually ſhut by which either conſo-
latiō, or the weakeſt hope may hap-
pily enter. In all the calamities of
this world, there is alwayes ſome re-
fuge found out, whereby thoſe that
ſuffer, (at leaſt-wiſe ſometimes) re-
ceiue ſome conſolation: nowe rea-
ſon, now time, now friends, now o-
thers that haue ſuffered the like miſ-
haps, nowe at leaſt-wiſe ſome hope
of end, yeeldeth the patient ſome
abbridgment of his dolor: But only
in this kinde of torments, the gates
are wholy ſhut, all the entrances of
conſolation are intercepted; ſo that
there is no meanes whereby thoſe
wretches may expect any refreſh-
ment or help, neither frō heauen, nor
from earth, nor from things preſent,
neither thinges to come, neither frō
any other thing. But whether ſoeuer
they turne theyr eyes, they ſhall ſee
the arrowes ſhot againſt them, and
ſhall ſuppoſe that all creatures haue
conſpired againſt them; Yea, they

ſhall

hall be cruell hangmen & tormen-
ors to themselues. This is the cala-
nitie, this is the greefe & perplexity
hich maketh those reprobate and
nhappy men to lament and say by
he Prophet. The paynes of death *Psalm. 114.*
aue compassed mee round about,
nd the perrils of hell haue founde
ne out. For on what side soeuer
hey turne theyr eyes, they shal find
ew causes of greefe, but no conso-
ation.

The Euangelist Mathewe sayth, *Math. 25.*
hat those Virgins which were in a
readinesse, entered into the Bride-
groomes house, and that suddainlie
he doore was shut. O perpetuall
locking vp, ô sempiternall prysonô
gate which shall neuer bee opened.
As if it were saide, the gate of par-
don is shutte vp, the gate of indul-
gence, the gate of mercy, the gate
of consolation, the gate of interces-
sion, the gate of hope, the gate of
grace; and to conclude the gate of
all goodnesse is shutte. Sixe dayes
and no more in times past, did the *Exod. 16.*
chyldren of Israell gather Manna,
but in the seuenth, that is, in the Sa-
both there was none to be found:

for

for which cause he ought to fast the day, who before had not taken care for the prouision thereof.

For the cold (saith the wise-man) Prou. 20. the sluggard would not plowe, he shall therefore beg in Sommer, and it shall not be giuen vnto him. And in another place, He that gathereth Prou. 10. in the harueſt, is a wise sonne, but he that snorteth in the Sommer is the sonne of confusion. But what more greater confusion may there be founde, then was that of the rich glutton, who might haue obtained the aboundance of heauen, by the crommes that fell from his table, & who vnwilling to giue a thing of so vile price, came at last to such pouerty, that in his extreame necessity he besought, and shall alwaies seek, and begging aske a drop of water, and it shall neuer be giuen him. Alwayes howling shal he cry out, Father Abraham; haue mercy vppon mee, and send Lazarus, that he may dippe the typ of his finger in water to coole my tongue, because I am tormented in this flame.

What lesse or more abiect thing might he aske? hee durst not aske a

vessell

ſſell or potte of water, and that
hich is more to be admired at, hee
ayed not that hee ſhoulde dip his
hole hand in water, but onely the
p of his finger, that with it alone
e might touch his tongue & be-
we the ſame, but hee coulde not
reat euen that little thing.

Heere-vpon it appeareth howe
ſelie the gate of all conſolation is
utte, and howe vniuerſall this in-
diction and excommunication is,
here ſo ſlight a petition could not
admitted. For that cauſe, whe-
r ſo euer they turne theyr eyes,
what part ſoeuer they extende
eyr hands, they ſhall find comfort
no place, no not a little.

For euen as hee that falling into
e ſea, incompaſſed by the waues,
nding no place where he may fixe
s foote, doth often (but in vaine)
etch his hands on eyther ſide, be-
uſe he apprehendeth nothing but
e licquid and floating element,
hich deceaueth & deludeth him:
alſo theſe vnhappy wretches in
at place, when as they ſhall lye
owned in theſe ſeas of infinite mi-
ies, agonizing, and fighting al-

waies

waies with death, ſhall neither find remedy, nor refreſhment, whereupon they may ground themſelues. This ſhall bee the greateſt of all other paynes, wherewith the damned ſhall be tormented in this accurſed place. For if this paine had a determinate time wherein it ſhould haue end, (although it were a thouſand, or rather a thouſand thouſand yeares) euen by this it would breede ſome conſolation; (for nothing is great that hath an end,) but it ſhall haue no end. And therefore their punishment ſhall coequall the diuturnitie of almightie Gods eternitie: and as long ſhall theyr miſeries & punishments continue, as Gods glory ſhall laſt, and as long as GOD liueth ſo long ſhall they die: And when as God ſhall ceaſe to be that which hee is, then they alſo ſhall no more ſuffer that which they ſuffer.

O deadlie lyfe; ô immortall death; I knowe not by what name to call thee, whether life, or whether death. If thou bee life, why doeſt thou kill? If death, how dooſt thou alwayes endure? I will vouchſafe thee neyther of theſe names, for

oth of them, I meane death or life,
ere is some good to bee founde:
or in lyfe there is rest, and in death
end, which two, bring no little
onsolation to such as bee in trou-
le, but thou hast neyther rest nor
nd.

VVhat therefore art thou? Thou
t both the euill of Lyfe, and the
uill of Death. For of Death, thou
ast torments vvithout end; And
om Lyfe, thou takest continuance
ithout any rest. GOD hath de-
riued Lyfe & Death of the goods
hat were in them, and what soeuer
emaineth, hee hath powred it into
hee, to the increase of paines and
orments, wherwith the most mise-
able damned wretches shall be tor-
nented in hell. O bitter potion; ô
uenomed dregges of the cuppe of Psalm, 74.
our Lorde, of which all the sinners
f the earth shall drinke.

For this cause (my brother) turne
hou thine eyes and thy minde vp-
on thys continuance, or rather E-
ternitie, and like an vndefiled crea-
ture ruminate thys article of Eter-
nitie. But that thou mayst the bet-
ter do it with a more commodious
method,

methode, consider diligently the paines and afflictions of some ſicke man, wher-with he is tormented for one night, eſpeciallie, if the greefe bee great, and the infirmitie vehement. Thou shalt see how often hee turnes and returnes himſelf in his bedde; howe many anxieties hee hath, what torment, what agonies hee ſuffereth, howe long the night ſeemeth vnto him, how often hee telleth the clocke, and how vnſupportable fitts hee ſuffereth euery howre. But all theſe the deſire of the morning temperates, which notwithſtanding very little or nothing at all can mitigate the leaſt of his dolors.

If thoſe thinges wee haue ſpoken ſeeme to be, and of manie are accounted ſo hainous, what ſhal they be that attend on ſinners in that eternall night, which ſhall neyther haue day, nor hope of ſucceeding morrow? O profound obſcuritie, o eternall night, ô night, curſed by the mouth of God and all Saints, in which light ſhall be wanting, without euer ariſing, in which the light of the morning ſhal neuer ſpring.

Now

Now therefore contemplate what
nde of torment it ſhall be, to liue
waies in ſuch a night, not lying in
oft bed, as the ſick man doth, but
a fornace boyling with horrible
mes; whoſe ſhoulders can ſu-
ine this burning flame? O mat-
r worthy to be trembled at; what
rt ſo indurate and Adamantine,
at melteth not with the thought
theſe puniſhments? VVhich of
ou, (ſayth GOD by the Prophet)
ay dwell with deuouring fire? or
hich of you ſhall dwell with ſem-
ternal ſcorchings? If thou put but
e typ of thy finger into the fire, &
ffereſt it to be there during the re-
citition of one *Pater noſter*, it will
em to be an intollerable torment,
owe great then ſhall the torment
ee, to bee perpetually ſcorched in
y whole body and minde, in the
idſt of that liuing fire, in compa-
ſon of which, our fire is but a pain-
d one? Is there eyther Science or
nderſtanding in this world? Haue
ien a ſound iudgement? Doe they
nderſtand what this ſpeech ſignifi-
th? or doe they happily beleeue
hat theſe are Poeticall fictions? Do

they

they thinke that these thinges do
concerne them? or rather suppo
they that they are spoken by other
or produced to delude the time
No brother, no, for nothing ma
be saide of this matter, which say
it selfe dooth not more manifestly
testifie.

But although those things which
hetherto haue beene sayde, are suf-
ficient to ingender great dread and
feare in vs, yet shall they bee far
more effectuall, if wee well and at-
tiuedly consider the perpetuitie of
these punishments. For if in them
there were any terme, or remission,
eyther release might be had, at leas
wise after many thousand, or many
hundred thousande yeeres, their
wretches should finde out one cer-
taine period of theyr plagues: but
why talke I of eternitie, which ad-
mitteth no other terme, then that
eternitie which GOD him-selfe
hath? VVhich space is of such per-
petuity, that (as a certaine famous
doctor testifieth) if any one of the
damned, shoulde but euery yeere
but shed one materiall teare, there
shoulde more aboundance of wat-
flow

we from his eyes, then all thys
s world were able to containe in
concauitie: What thinges may
ſpoken or thought more terri-
e?

And if all the torments vvhich
e in hell, were but the prickes of
all pynnes, yet for their eternitie
ight they ſuffice, to moue a man
vndertake with a ioyfull mind, all
ynes, tribulations, croſſes, and
hatſoeuer miſerie is in this world,
leaſt-wiſe to flie theſe euerlaſting
agues. O if that eternitie did al-
ayes dwell and abide in thy mind,
ow profitable ſhoulde it bee vnto
ee?

It is reported of a certaine man
udious of worldly vanities, who
lling ſometimes into the remem-
rance of that eternitie, aſtoniſhed
a thing ſo diuturnal, that ſhal haue
o end, after this manner phyloſo-
hied with himſelfe, There cannot
man bee founde in this world, of
econciled iudgement, that woulde
ccept the Emperie of the vvhole
vorld vnder that condition, that for
hirtie or fortie yeeres ſpace, hee
ight lye at his pleaſure in a ſoft
bed,

bedde decked with roſes and ve
flowers; which if it be ſo, wha
lie? what frenzie? what madne
that of men, to deſire to emb
for a thing of ſmall moment, a b
ning bedde, in which they ſhal
ſcorched eternally?

This onely conſideration wa
profitable to that man, & wro
ſo great fruite in him, that pro
lie forſaking vice, he addicted hi
ſelfe to vertues, and in ſhort time
profited in them, that he becam
holy man, and a Prelate of t
Church. What will theſe louin
the worlde ſay, that for the burn
of one gnat paſſe whole nights w
out ſleepe, when they ſhall ſee the
ſelues layd along in this bed of b
ning fire, and ſcorched on euery
with liuing flames, and that not
a ſmall time, as for one nig
month, or yeeres ſpace, but for
uer and euer.

Such ſort of people the Prop
Eſay ſpeaketh to in theſe vvorde
VVhich of you can dwell with
Eſay, 33. uouring fire? which of you w
euerlaſting ſcorchings? VVh
ſhoulders ſhall be ſo yron-proo

ho can beare so great a burthen,
long a time? O insensate people,
men blinded by the auncient de-
ceiuer, who by his subtilties circum-
ented the whole earth. What I
ay you is more estranged from
eason, then that men should take
re for things of smal consequence
hich pertaine to this life, and in a
ing of so much moment, are so
considerate, and careleslie negli-
ent?

If wee see not these thinges, what
hen shall wee see? What shall wee
are, if wee feare not these things?
Or what shall wee fore-see, if wee
ore-see not these thinges? And if
his be thus, howe can we but em-
tace vertues with all alacritie, how
ie or difficult so euer they be, that
t leaste wise wee may flie these e-
ills?

When therefore the torments &
reefes of which wee intreat, are
y infinite meanes much more
recious the any affliction or paine
n thys lyfe, and in continuance of
yme, without comparison more
ong, and it is also farre lesse that al-
nighty God requireth at our hands,

what madnes is that of ours not to endure so small labours, & so short molestations, by which wee may eschewe eternall torments? Who is hee that seeth not at least-wise that this is the greatest errour of this world, yea, and intollerable madnesse? But the fruite thereof shalbe, that the man that will not deliuer him selfe heere, by small labours of a penitent lyfe, from so many mischiefes, shal there suffer eternal torments, without any fruite or profit.

The figure heereof wee haue in the fornace which King Nabuchodonozer caused to bee kindled in Babylon, whose flame was extended aboue the Fornace nine & fortie cubites: but for the defect of one cubite, it attayned not to the number of fifty, which signifieth the yeere of Iubile: that wee may vnderstand, that those eternal flames of Babilon, that is hell, although aboue measure they burne, and cruelly torment the vnhappy damned, yet shall they neuer come to that, that they attaine the grace of the true Iubile.

O puniſhment without fruite; ô arren teares; ô penalties hard and euere, yet voyde of all hope & ſolace, howe little, in compariſon of hat which the damned ehdure here, if it had in this world beene oluntarily vndertaken, might haue reſerued them from theſe euils?

¶ Of thys matter hee purpoſelie reateth in his Memoriall, the firſt art, chap. 1. & in his firſt booke of rayer & meditation, the 5. tractate, nd in the booke of the guyde of a inner, cap. 10.

The preface of the Collector, vpon the ſuccedent chapters of the beneſites of GOD.

CHAP. 6.

ALthough Vertue bee by it ſelfe prayſe-woorthy, and without it nothing may be laudable, neither may there bee any thing more amiable, and that more allureth men to good lyfe then the ſame: yet ſo are the manners of this world corupted, hat the moſt part of men ſtriue

who ſhall out-ſtrip other in the race of iniquitie: the deſire of ſin daily increaſeth, and ſhamefaſtnes daily decreaſeth; and ſo is wickednes publiquely ſet to ſale, that it preuaileth in all mens harts, whereas innocence is not rare, but nothing at all. For which cauſe, that which men ought to doe willingly for the loue of honeſtie and vertue, to that now, by manie reaſons and arguments, promiſes and threatnings, they are partly without intermiſsion to bee inuited, partly to bee compelled: that leauing vices, they may follow vertues, and renouncing the world, with more cleanneſſe of life, they may wholy and onely incline to the ſeruice of God.

Neyther is vertue ſo weake, neyther this matter ſo poore & naked, that it wanteth diuers & effectual arguments to incite and perſwade the performance heereof. For whether we conſider things paſt, things preſent, or things to come: all of them eyther allure or compell vs to vertue and the ſeruice of God. Of the future wee haue already ſpoken, wheron if a man wil ſeriouſly think,

and

nd like a cleane beaſt chewe the
ud, hee ſhal finde ſharpe poynted
oades infixed thereby in his mind.
o things preſent and paſt, pertaine
he bleſsings of God, of which ſome
vee haue already receiued, other-
ome wee receiue daily, all which
oth by theyr goodnes compell vs
o obey God, except wee will be in-
rate, & inuite vs by their profit, that
he ſtreames of benefits might flow
more bountifully, which otherwiſe
would be dryed vp. For ingratitude,
s S. Bernard teſtifieth, is a burning
vinde, drying vp the fountaines of
ietie, the dewe of mercy, and the
loods of grace. Yea, and whē a cer-
aine old Souldiour beeing called in
queſtion, was in danger to looſe his
cauſe, hee publiquely came to Au-
guſtus Cæſar, praying him to ſtand
by him in his cauſe: Cæſar gaue him
preſently a ſelected aduocate out of
his company, and commended the
clyent vnto him. Hereat the ſouldier
cried out; But I Cæſar when thou
wert in danger in thy Actian warre,
ſought not for a deputy, but fought
for thee in perſon, & therwith diſco-
uered his ſcarrs. Cæſar was heereat

ashamed and vndertooke his cause, fearing least he should not onely be thought proud, but also vngratefull. Such impressions and motiues, hath the memory of benefites receiued. If so great a Cæsar were so much mooued, by a common souldiers wounds receiued in his behalfe, that he rewarded one curtesie with another, why shoulde not, I say not the scarres, but the death also of so great a Maiesty wherby we are redeemed, preuaile with vs, most abiect wretched men? and this one is so great a benefit, as why should I speake of the others which are infinite? Whether therefore wee respect honestie and profit, whether their contraries, heereby we are inuited, thereby inforced to followe Vertue, and to addict our selues to the seruice of God.

But the diuine benefits although they are infinite, yet may they be reduced vnto fiue kindes, namelie: Creation, Conseruation, Redemption, Iustification, and Predestination: Of which fiue kindes of benefites we wil orderly intreat. For this cõsideration is profitable for diuers

causes,

causes, especially for three, which are thus rehearsed by our Authour.

If we may beleeue Aristotle, goodnes is amiable by it selfe, for euerie one is diligently fixed on the loue of himselfe. As therefore men by naturall inclination are louers of themselues, and of theyr owne profit, so when they manifestly perceiue that all that which they haue, is of the meare liberality and voluntarie gift of God himselfe, and their eternall Benefactor, they are suddainly inclined to the loue of him, from whom they know theyr graces are receiued. Hence it is, that amongst all considerations which are auailable towards the attainement of the loue of GOD, thys is most effectuall, which setteth before our eyes the diuine benefits. For euery seuerall benefite receiued by vs, is as it were a Fornace or burning fire, kindling by his cleere flames, the loue of almighty GOD in vs. And consequently, to meditate on many benefits, is to kindle many fires, by whose ardent heate, our harts are more and more inflamed with the loue of God.

Out of the 7. tract. lib. 1. of prayer and meditation.

For this consideration is profitable to the ende that a man desirous to serue God, may be the more excited to his seruice, and become more forward, when he shall consider the great obligation whereby he is tyed by so many benefits which he hath receaued from God For if a Parrot, a Larke, and other birds and beasts, doe for this cause (no otherwise then if they were beasts endued with reason) aunswer them, and obay them in all those thinges which they are commaunded to doe? How more requisite is it that they doe the like, who haue receaued farre more benefits, and haue greater iudgement to acknowledge the same. For when a man with great attention reckoneth vp with himselfe of the one part, the multitude of the benefits which he hath receaued from God, and on the other part calleth to remembrance the multitude of sinnes by which hee requiteth the diuine bounty, howe can hee but blush? howe can hee but setting the white by the blacke, knowe which is the better? that is, not vnderstand, the greatnesse of his malice, compared

with

with the greatnes of Gods goodnes, which bounty hath not ſo manie yeares intermitted to doe good vnto him, that hath neuer ceaſed to perſeuer in wickednes.

The Argument.

By reaſon of the benefits of our creation, we are bound to ſerue God in body and ſoule: For according to the law, a man oweth all that which he hath receaued, to him from whom hee hath receaued it. God created the body and the ſoule, hee created vs men, and to an excellent end. Beſides, he not onely created vs, but doth daily perfect vs: For euerie thing that hath his beginning, muſt take his perfection frō thence whence it began; and hence groweth the obligation.

CHAP. 7.

THE firſt of the benefits is creation, of which, ſince it is notorious to all men, I will only enforce this, that a man for this onely cauſe is bound wholy to ſerue & honour God who created him. For according to the

Law, a man is debter for all that which he hath receaued: when therfore by this benefit he hath receiued his being, that is, his body with all his sences, & his soule with all her powers. It foloweth, that he ought to imploy all these things in the seruice of his maker, except he will be accounted a theefe & vngratefull man towards him, by whō he hath bin blessed by so many benefits. For if a man shold build a house, shold it not serue him that builded it? & if any one plant a vinyard, who shal gather the grapes? shal it not be he ẏ planted the vine? and if the Father haue a Son, to whō shall he rather do seruice, then to his father who begot him. For this cause it is that the law saith, that it cannot be imagined how much authority the father hath ouer his son, which so far extendeth it selfe, that the father being in necessity, may lawfully sell his son: for in respect of that, that he gaue his son that beeing which he hath, the father likewise hath gotten that power ouer him, that it is lawfull for him to do with his son what him list. If therfore so great be the dominion, & the authority so authentique,

which

which the father hath ouer his ſon; what prerogatiue ſhall his be, from whō the being of al parents are deriued, as well in heauen as in earth? And if they (as Seneca ſaith) who receaue a good turne, ought to imitate a fertill field, ẏ yeeldeth much more thē it receaued; how can we anſwer God after this manner of gratuity, when as we cannot yeeld him more, then we haue receaued frō him, although we gaue it him alſo? And if he which giueth not more thē he receaued, obſerueth not this law; what ſhal we ſay of him, that giueth leſſe, then ẏ which was beſtowed on him? And if (as Ariſtotle teſtifieth) we can not equiualently yeeld recompence to the gods & our parents; how ſhal we equal the bleſsings of god, which hath beſtowed more vpō vs, then all the fathers ẏ are in the world? And if it be a hainous offence for a ſon to be diſobediēt to his father, what impiety ſhal it be to rebel againſt god, who vnder ſo many bounties is our father? yea, & in compariſon of whō, no man amongſt men deſerueth the name of a father? This is ẏ which iuſtly he expoſtulateth by his prophet.

Honour is due to God, becauſe he is our Father.

If

Mala. 1. If therefore I be your Father (saith he) where is mine honour? and if I be your Lorde, where is my feare? Against the same ingratitude another prophet inueieth in these words. Wicked and peruerse generation, wilt thou requite thy Lorde God thus, thou fooliſh and inſenſate people? what is he not thy Father, who poſſeſſed thee, and created thee?

These are they that lift not vppe their eyes to heauen, neither behold themselues, being forgetfull of themselues. For if they did behold themselues, they would seuerally aske of themselues, and endeuour to know, what is their first originall, what their first beginning; that is of whom they were made, and to what ende they were created. For by the knowledge thereof, they should at last attaine the knowledge of that which in deede they ought to doe. And because men doe it not, they liue as if begotten of themselues.

By the consideration of his own creation, a man groweth into the knowledge of the Creator.

After which manner liued that accursed King of Egipt, whom God threatned by his Prophet saying: Behold, I come to thee Pharao king of Egipt, thou great Dragon, that

Ezechiel. 29.

lieſt

liest in the midst of thy floods, and
sayst; It is my flood, & I made it for
my selfe. After this manner speake
all they, who forgetting their Crea-
tor, as that created by themselues,
doe not acknowledge their maker.
Better did S. Augustine, who by the
knowledge of his beginning, attay-
ned the notice of his Creator, saying
in one of his priuate Meditations;
And I returned to my selfe and I en- *Aug. Soliloq.*
tered into my selfe, and I sayd to my *cap. 31.*
selfe, What art thou? and I aun-
swered my self, a reasonable & mor-
tall man; and I began to discusse
what that was, and sayd: Whence
comes this so named creature ô my
Lord God? whence but from thee?
Thou madest me, & not I my selfe.
Who art thou? Euen he by whom
I liue, he by whom all thinges liue.
Who art thou? Thou Lorde my
God, true, onely, omnipotent, and
eternall, that alwaies liuest, and no-
thing dieth in thee: Tell me thine
humble seruant my God, tell thou
mercifull, to me a miscreant; tell I
pray thee for thy mercy sake whence
is this liuing creature, but of thee?
Shall any man be the maker of his
selfe?

ſelfe? is life and being drawne from any other but thyſelfe? Art not thou the chiefe good; from whence all being is? For whatſoeuer is, is from thee, becauſe without thee, there is nothing. Art thou not the fountaine of life, from whom floweth all life? For what ſo euer lyueth, liueth by thee, becauſe without thee nothing lyueth. Thou therefore Lord madeſt all things: Shall I then aske who made mee? Thou Lord madeſt me, without whom nothing is made. Thou art my maker, I thy workmanſhip. I giue thee thankes ô Lord my God, by whom I liue, and by whom all thinges liue. I giue thee thankes ô my Creatour; becauſe thy handes made mee, and faſhioned me. I giue thee thankes, my light, becauſe thou haſt illuminated mee, and I haue found thee, and my ſelfe.

VVhen therefore thou layeſt in this confuſion, darkneſſe, and profundity of nullity (as it be ſayde) it pleaſed the diuine bounty and mercie, without any merrit of thine, of his meere grace, to ſhewe in thee his vertue, and omnipotencie, and

by

by his mighty hand to take thee out of thele obſcurities, and that depth of confuſion, to bring thee from not being, to a beeing: and ſo create thee, that thou mightest be a ſubſtance. Yet would hee not (as teſtifieth Saint Auguſtine) that thou ſhouldſt be made like a ſtone, like a birde, or like a ſerpent; but according to the ſimilitude of a man, which is the nobleſt of all the creatures of the worlde. Hee gaue vnto thee, that beeing which nowe thou art; hee compoſed and compacted thy body with a certaine ſinguler harmony, and adorned all the parts therefore, as well the members, as the ſences; with ſo admirable perfection and prouidence; that each one of them (if it be well looked into) are the arguments of great miracle, and greater benefits. This is that benefitte which bleſſed Iob acknovvledged vvith an humble heart, when hee ſayde: Thy hands made mee (ô Lord) and faſhioned me in euery part. Remember (I pray thee) that thou madeſt mee as of durt, and ſhalt reduce mee into aſhes; With skinne and fleſh haſt

haſt thou cloathed me, with bones and nerues thou compactedſt me; life and mercy thou gaueſt me, and thy viſitation hath kept my ſpirit! But what ſhall I ſay of the nobility of thy ſoule, and the excellencie of the end, for which it was created; and of the image and capacity that it hath? The image thereof, is the image of God himſelfe. For there is not any thing to be found vppon the earth more like to God, and by which wee grow more eaſely and manifeſtly into the knowledge of God, then is mans ſoule. For which cauſe thoſe auncient Philoſophers, but eſpecially Anaxagoras, found out no other name that becam God more, then that they called him *Mind*; which is naught elſe, then if they ſhould haue ſaid a reaſonable ſoule, and that for the great ſimilitude which they founde betweene God and the ſoule. Heere-vpon it groweth, that the eſſence or ſubſtance of the ſoule can be comprehended by no vnderſtanding, for in that it is ſo like the diuine ſubſtance, which ſince in this life cannot be vnderſtoode; no otherwiſe may the

Why God was called a Mind by the Philoſophers.

Why the ſubſtance of the ſoule is hardly vnderſtood

other be vnderſtoode or comprehended.

Beſides, the end to which ſo noble a creature was made, is euery way correſpondent to the nobility thereof: For it is moſt certaine that the ſoule was created, that it might be partaker of incomprehenſible glorie, and diuine felicity; that it might dwell in the houſe of God, enioy the ſame goods with God, and reioyce with the ſame ioy hee doth, and be cloathed with the ſame garment of immortality, and raigne with him for euer. And from hence draweth the ſoule that admirable capacity which ſhe hath, which is ſo great, that all creatures, and the riches of this world gathered in one, are not ſufficient, to fill the boſome of the capacity thereof: yea, ſo farre are they from filling it, as is a graine of millet in reſpect of the engine of the whole world.

Tell me therefore, ô my brother, what ſhall we returne our Lord for ſo great a benefit? what may ſuffice to recompence our good God for ſo much goodnes? If wee are much indebted to our carnall parents,

rents, becauſe in ſome reſpects they were coactours in the accompliſhment, and compacting of this our body; how much more ſtand we bound to our eternall Father, who with them formed our bodies, and without them our ſoules? our ſoule, I ſay, which by many degrees is more noble, and excellent then our body, and our body ſhould be nothing, but a very ſtinking dunghill? What elſe are the parents, but certaine inſtruments by whoſe weake helpe God buildeth this body. If therefore thou oweſt ſo much to the meanes, how much ſhalt thou owe to the work-maiſter that made it? and if thou acknowledgeſt thy ſelfe to be indebted to him, that onely in one part of the work ſhewed himſelfe induſtrious, how much ſhalt thou be indebted to him that conſumated the whole worke. If the ſword be in ſuch honour with thee, whereby the Citty was ouercome, in what eſteeme ſhall the King himſelfe bee that ouercame it?

For it is to be vnderſtoode, that thinges which are borne according

to

to our common manner of ſpeaking, are not ſtraight bred in all their perfection. For they haue manie thinges perfect, yet are there manie thinges defectiue in them, which after are perfected. But that perfection muſt hee adde who beganne the worke: So that to the cauſe that gaue the beginning of beeing, it pertayneth alſo to giue the complement of the thing being.

Hence it is, that all effects in their kinde, are conuerted to theyr cauſes, and from them receaue theyr laſt perfections. The plantes, labour, in what they may to ſeeke the ſunne, and that they may fixe theyr rootes in the earth, which brought them foorth: The fiſhes alſo iſſue not from the water, which ingendered them: The Chicken excluded from his egge, preſently clicketh her ſelfe vnder the winges of a Henne, and followeth her whether ſo-euer ſhee goes. The lyke dooth the Lambe, which is no ſooner eaned, but that preſently it haſteneth to the dugge of the Ewe; and if a thouſand ſheepe were of the

ſame

ſame fleece and colour: yet dooth he know his proper dam, and with her goeth alwayes, as if hee ſayde: From hence I haue receaued what I haue, hence will I fetch that which I want. That almoſt in all naturall things is of force, and amongſt the artificiall alſo it would grow in vſe, if they had either ſence or motion. If a Paynter in finiſhing a picture, ſhould leaue the eyes imperfect, and if the ſaide picture might haue vnderſtanding, or were admoniſhed of that which was wanting in it, what thinkeſt thou it would doe? whether would it goe? ſure it is, it would not repaire to the Pallace of the King, or to any other Prince; for they cannot ſatisfie his deſire; but it would returne to the houſe of the firſt work-maiſter, and there would requeſt him to make it perfect, and conſumate the worke which he had begun.

Tell me ô reaſonable man, what cauſe there is thou ſhouldſt not doe that which vnreaſonable creatures doe? For thou art not as yet perfect, many thinges are defectiue in thee, thou wanteſt many thinges as yet

before

before thou be compleat & perfect. The firſt patterne (as they ſay) is but rough-hewd; the beauty as yet, and the elegancie of the worke is wanting, which the continuall appetite of nature it ſelfe doth moſt openly approoue, which alwaies as it were feeling her neceſſity, doth continuallie ſigh, and carefully ſeeke that which ſhe wanteth.

God would preuent thee with famine, that beeing enforced by this neceſſity, he might make thee enter by the right gate, and build thy ſelfe vpon him therefore that made thee. Hee would not there preſently abſolue thee from condition, or make thee perfect, and for that cauſe hee would not ſuddainly enritch thee. And this would he thus doe, not becauſe he was a niggard, but becauſe he was bountifull, knowing that it was good for thee to be ſuch a one: not that thou ſhouldſt be poore, but humble: not that thou ſhouldſt alwaies want, but that thou ſhouldſt alwaies haue reſpect vnto him. If therefore thou art blind, poore, and indigent in many things, why haſt thou not recourſe to thy Father that

created

created thee? and to the Painter that shadowed thee, that he might perfect that which is defectiue? See how ready in this affaire king Dauid was.

Psal. 118. Thy hands (saith hee) made mee, and created me, giue me vnderstanding that I may learne thy commaundements. As if he said; Thy hands (ô Lord) made all that good which is in me, but this thy worke and patterne is not euery wayes absolute: The eyes of my minde (amongst the rest) are not yet perfect; I haue not yet the light, by meanes wherof I may discerne what I want, and what is necessarie for me. But of whom shall I require that which I want, but of him that gaue that which I haue? that to whom the beginnings are due, the ends also may be deuoted. Giue mee therefore (ô Lord) that light, illuminate the eyes of this blinde borne, that with them I may acknowledge thee, and so that may be perfected, which thou beganne in mee.

If therfore it pertaine to our Lord to giue this last perfection to the vn-

vnderſtanding, it pertaineth alſo vnto him to giue the ſame to the will, and other powers of the ſoule, that by this meanes the forme may be finiſhed by the ſame worke-man that began it.

The Argument.

¶ *As wee are not created without God, ſo liue wee not without him; for hee that created vs, hee likewiſe conſerueth vs: our whole life therefore dependeth on him. Hee giueth all good thinges to vs; and driueth all miſchiefes from vs: For that cauſe all creatures viſible and inuiſible are created to attend vs. Wee ought therefore in like ſort to ſerue God for this benefite, as for the precedent. Which except we doe; wee are woorſe then beaſtes themſelues, who acknowledge their benefactours.*

Chap. 8.

THere are many mothers to be found, who thinke they haue ſufficiently diſcharged theyr duty, if they bring forth

forth their children with paine: so that vnwilling to take vppon them the troubles of suckling and nursing them themselues; they seeke out a Nurse to whose charge they may commit the fruite of their wombes. God dealeth not in like sort by vs, but he vndertaketh in himselfe all the trouble; so that hee is both the mother which beare vs. & the nurse that suckleth vs with the milke and beneuolence of his prouidence. Euen as he witnesseth by his Prophet saying: And I like the foster Father of Ephraim, beare them in mine armes. Hee therefore that conserueth vs, is the maker of vs all; and as without him nothing is made, so without his protection, all things should necessarily perish and come to nothing; as it appeareth by the Psalmes 144. and 103. Euen as the whole motion of the clocke depended on the wheeles, which by their motion turneth all the whole worke so that when one wheele seaseth, all the rest of the clocke is at a stand and out of frame: So the whole masse of this great engine of the world, hangeth onely by the wa-

Ose. 11. 7

of the Diuine prouidence, so as if that cease, all the whole compact of this world ceaseth also.

But if thou wilt diligently consider, how many benefits shalt thou finde included in this one, for euen as many moments and poynts of time, as thy life hath had, hath, and shall haue, so many parts are there of this benefit, for that in no one of these shouldst thou either liue or be, if God had turned his eyes frō thee. All creatures what soeuer they be in this world, are the parts of this benefite, because wee see all of them haue their beeing, and ayme to this end, that they should serue and bee accommodate to our vse: for after this manner the heauen is thine, and the earth, the Sunne, the Moone, the starres, the sea, fishes, byrdes, foure-footed beasts, trees, plants, and to speake in a word, all thinges what soeuer are created, are deuoted to thy seruice, which in his Psalmes the kingly prophet wonders at. Neither content that he had created all visible creatures to our vse, his further will was also, through his immeasurable mercy, that all in-

Psal. 8.

visible creatures, such as are those noble intelligences, which are alwayes standing before the presence of God, and behold his diuine face, should serue for our vses. For all the Angels, as S. Paule testifieth, are administring spirits, sent to take charge ouer those, who shall possesse the heritage of saluation. Finally, all the world is imployed in thy seruice, to the end that thou likewise shouldst be busied in the seruice of GOD, who woulde not that any thing should be created, eyther aboue or vnder the heauens, that should not serue for thy profit, that thou likewise mightst wholy serue vnder his empery.

Ex duce pecorat li. 1. ca. 3

WHat soeuer is founde vnder heauen, eyther is for the vse of man, or to the vse of that thing which serueth man. For although man (to speak properly) doe not eate the which flie in the ayre, yet feedeth he on other birds which are sustained by those flies, & although he eate not the weeds of the field, yet nourisheth he himselfe by those diuers kinds of beasts, which are pastured by those herbes. Turne & returne thine eyes

into all the clymes & corners of the world, and thou shalt see howe spacious the bounds are of thy riches, & how opulent thine inheritance is. All that which walketh on the earth, swymmeth in the Seas, flyeth in the ayre, shineth in the heauens, is thine. But all these are the benefits of god, and the workes of his prouidence, and the mirrors of his beauty; the testimonies of his mercy, the sparks of his charitie, and the exemplifications of his liberalitie. See how many cryers & Preachers God sendeth vnto thee, that thou mayst know him. All that are in heauen and in earth, saith S. Augustine, tell me that I must loue thee my God, and cease not to cry out the like to all men, that no man may be excused.

Yf thou hast eares to vnderstand the voyces of creatures, thou shalt manifestly perceaue, howe all of them doe together teach thee to loue GOD. For all they in silence doe protest that they were made for thy benefit, that thou for thy selfe, & for them, shouldst serue their and thine own Lord. The heauen saith: I giue thee light by day, & by night

thorow the ministery of Moone & starres I preuent least thou shouldst walke in darknes; and sundry influences sende I downe, that diuers things may grow and increase, least thou shouldst die with famine. The Ayre sayth: I apply my selfe that thou maist breathe into me, I coole thee, I temperate thine internall heate, least it consume thee: I haue diuers kindes of byrds in me, that by their variety and pulchritude should delight thine eyes, by theyr song thine eares, and by their taste thy palate.

The water saith, I serue thee with my raines and showres, according to the fixed seasons of the yeere: with my floods and fountaines also that thou mayst coole thee: I bring foorth and nourish diuers kinde of fishes, that they may bee meate for thee. I water thy seede, thy gardens and fruitfull trees, that thou might by all them be nourished. I yeelde thee passage through the midst of the sea, that thou mayst traffique through the whole world, and that thou mightest annexe to thy riches the riches of another world or Hemisphere.

misphere. What thinkest thou the earth will say, which is the common mother of all, & as it were the shop or taueme of all things naturall. She truly, and that not without cause, shall say: I sustaine thee, an vnprofitable burthen, I beare thee like a mother in mine armes, I prouide thee of necessaries, I sustaine thee with the fruites of my wombe, I haue communion or participation with all other elements, with all the heauens, and from euery one of the influences, doe I cull out & choose benefites to fructifie for thee; I finally like a good mother, neyther in lyfe nor in death forsake thee; for in life I suffer thee to trample me with thy feete, I sustaine thee: I giue thee in death a place of rest, & hide thee in my bowels. What need many wordes? The whole vvorlde with a loude voyce cryeth; Behold how my Lord and Creator intirelie loueth thee, who hath created mee for thy loue, & would that I should serue thee, & thou likewise shouldst serue him, that gaue mee to thee, and created thee for himselfe.

These are (ô man) the voices of all

creatures: Consider now that there is none so absurd deafnes, as to hear these voyces, and to be vngratefull for so many and great benefits. If thou hast receaued a good turne, pay thy due in thanksgiuing, that thou haue no cause to bee plagued with the scourge of ingratitude: For euery creature (as a certaine Doctor hath wel noted) speakes to a man in three wordes: Take, Restore, and Beware; That is, Take a benefit, Restore that thou owest; Beware (except thou restore) the punishmēt. Is it possible for thee (christian) that without intermission receiuest these benefits, that sometimes thou shouldst not lift vp thine eyes to heauen, that thou maist see who hee is who giueth thee so many good things? Tell, if thou shouldst happen (being wearied in thy iourney) to rest at the foote of some Tower, greatly afflicted w hunger & thirst, & that there were one in the tower should send thee meate & drinke, as much as thou wouldst require, couldst thou containe thy selfe, but that thou wouldst lift vp thine eyes sometimes, that thou mightst see who

her

bee was, that had so well deserued at thy handes? I thinke truly that thou couldst not. What els doth god frō his highest heauen, but without intermision poure down his benefits vpon thee. Shew me any thing, smal or great, that is not giuen frō aboue by the speciall prouidence of God? why therefore somtimes liftest thou not vp thy eyes to heauen, that thou maist acknowledge & loue so liberall a Lord, & continual benefactor? what other thing is intended by this careleſnes, but that men shewe that they haue laide aside the nature of men, & are degenerated into vnreasonable creatures? For in this we resemble hogs feeding vnder an oake, who whilst their keeper ascendeth the tree, and with his whip or staffe beateth downe the acornes, are so much busied in eating, grunting, & beating one another frō the mast, as that they mark not who gaue them the meat, neither know they how to look vp, that they may see frō whose handes that benefite descended. O vngratful sons of Adam, who besides the light of reason, hauing theyr shapes erect, and faces formed to

behold

behold the heauens, yet wil not lift vp their eyes and mindes that they may see & acknowledge their Benefactor, and giue him thankes for his goodnes.

The lawe of gratuitie is so generall, and so well liking vnto GOD, that in the very beasts themselues, he would this inclination should be imprinted, as we may manifestly behold in sundry examples. What's more fierce then the Lyon? & yet Appian writeth, that Androdus the Dane, a Senators seruaunt and a fugitiue, was many yeeres nourished by a Lyon, whose wounded foote hee had cured. The same man beeing long after that apprehended and brought to Rome, and condemned to the beastes, and opposed to the sayd Lyon, (which by good hap was likewise taken and brought to Rome) was acknowledged and saued by him: & both the slaue and the Lyon receiued their liberty, and alwayes after liued together in great amitie. The like also Plinie writeth, to haue happened to Helpus the Samian by a Lion. Of the gratuity of horses, the said Plinie repor-

Gellius. lib. 5 cap. 14.

Plin. lib. 8. cap. 17.

reporteth, that some there haue beene that lamented theyr maisters death, and other-some that shedde teares for theyr want. When King Nicomedes was slaine, his horse starued himselfe to death. Some reuenged the death of theyr maisters with striking and byting. These thinges are of small moment, if we compare them with the fidelitie, friendship, and gratitude of doggs, of which Plinie reporteth admirable things. *Plin. lib. 8. cap. 42.* *Lib. 8. ca. 40.*

If therefore beasts (in whō there is no reason, but onely a sparckle of a certaine naturall instinct, by which they acknowledge a benefite) are so grateful, and in all things that in thē lyeth, helpe, obey, and serue theyr benefactors; howe can it be that a man, that is blessed with such a light to acknowledge receiued benefites, should be so careless, & so slightly should forget him, from whom so many benefits are deriued? If it be such a haynous offence not to loue this Lord God, what shall it bee to offend him, and to violate his commaundements? Can it bee possible ô man, that thou shouldest haue

hands to offend those handes which haue beene so liberall towards thee, that euen for thy sake, they haue at the last been fastned to the Crosse?

When that lasciuious and shamelesse woman, allured the holy Prophet Ioseph to adultery, and solicited him to bee vnfaithfull to his Lord and maister, the chast young man defended him-selfe after this manner: Behold, my Maister hath deliuered all things into my hands, not knowing what hee hath in his house, neyther is there any thing which is not at my commaund, beside thy selfe, who art his wife; how therefore can I doe this wickednes, and sinne against my Maister? As if he should say; If my Lord bee so good and liberall towards me, if he hath committed all that is his to my trust, if hee hath dignified mee with such honor, how can I who am tied vnto him by so many offices of kindnes, haue my hands ready to offend so good a maister? In which place it is to be noted, that hee was not content to say; It becometh me not to offende thee; or I must not doe it: but he sayd: How may I do

this

this euill, and so foorth: signifying that the greatnes of the benefites, ought not only to restraine the wil, but also the power, and take away the force likewise to offende our Lord God in any thing.

That man had credited all that he had in Iosephs hand, and God hath committed that which hee hath to thee. Compare nowe those thinges that GOD hath, with those things which that man had, and see howe farre greater & more excellent they be then those which the other possessed? Redoubled are those which thou receaueſt from God, if thou compare them with that which Ioseph receaued from that man. Tell mee (I pray thee,) what faculties? what riches hath GOD, which hee hath not communicated with thee? Heauen, earth, moone, starres, seas, floods, fowles, fishes, trees, liuing creatures, to conclude, all that that is found vnder heauen is in thy hands. What? not only those things which are vnder heauen are in thy power, but also those things that are aboue the heauens, namely, the glory of them, and eternall goodnes.

All

All thinges are yours, sayth the Apostle, whether it be Paule, or Apollo, or Cephas, or the worlde, or life, or death, or thinges present, or things to come; for all thinges are yours, that is, ordained for your saluation.

But what if I say, that thou hast not onely those things which are aboue the heauens, but that the very Lord also of all heauens, is endowed to thee after a thousand manners? Hee is giuen thee as a Father, as a Tutor, as a Sauiour, as a Maister. He is thy Phisition, he is the reward of thy redemption; he is thy example, thy helpe, thy remedy, and thy keeper. To conclude, the Father hath giuen vs his Sonne; the Sonne hath deserued for vs the holy ghost, whom the Father & the Sonne sendeth; from whom all good gyfts proceede.

VVhen therefore it is more then truth, that God hath deliuered all that he hath into thy hands, how can it bee that thou shouldst haue handes to prouoake him? VVhat thinkest thou it may bee suffered that thou shouldst be ingrate to such

a gra-

a gracious Father, and a Benefactor so liberall? Truly this seemeth to be a most haynous offence? but if to this ingratitude thou annex contempt of thy Benefactour, and iniurie or contempt howe inexpiable a crime wil that be held? If that yong man (of whom I spake before) thought himselfe so bound that he had no power to offende him, that had committed all the substance of his house into his hands: How shalt thou finde any force in thy selfe to offend him, who gaue thee heauen, earth, and himselfe?

The Argument.

¶ *The benefit of Predestination is the first and greatest of all benefits, and which is meerely giuen gratis, without any precedent merrit. The greatnes therefore of this benefit, and all those things which pertaine thereunto, greatly prouoke a man to serue God, and to be dutifull vnto him.*

CHAP. 9.

AMongst the diuine benefites also, Predestination or Election is to be numbred, which as it is the first; so also it is the

the most excellentest, and altogether necessary for our saluation. But this benefite is onely theyrs whom God hath chosen from the beginning to take possession of the eternall beatitude and the heauenly kingdome. For which benefite, the Apostle, as well for himselfe as for all the elect, giueth him thanks in these words; Blessed bee God, and the Father of our Lord Iesus Christ, &c. who hath predestinated vs in the adoption of his sonnes through Iesus Christ. The kingly prophet cõmendeth that benefit likewise, when he saith. Blessed is he whõ thou hast chosen, ô lord, and hast taken to inhabite in thy Courts. Deseruedly therefore may this benefite be called the benefite of benefits, and the grace of graces. It is the grace of graces, because it is giuen before all merite, of Gods onely infinite goodnes and liberalitie: who setting a part iniuries, may rather giuing to euery one sufficient helpe to saluation, imparteth more aboundantly to some the greatnes of his mercy, like an absolute & liberall Lorde of his riches: And it is the benefit of benefits, not only be-

Ephes. 1.

Psalm. 64.

cause

cause it is greater then the rest, but for that it is the cause and foundation of all other benefits also. For when as a man is chosen to glorie, by meanes of this benefite, GOD presently imparteth to him other benefites also, which are required towards the attaynment of this glorie: euen as he testifieth by his prophet, saying; In perpetuall charitie haue I loued thee, therefore in mercie haue I drawne thee vnto mee. Ieremy. 31.

That is, thou oughtest not to bee ignorant, that I called thee to my grace, that by the same thou mightest attayne my glory. But the Apostle speaketh of this benefit more plainely, when hee sayth; Because those whom hee fore-knew, those likewise hee predestinated, to bee made conformable to the image of his Sonne, that hee might bee the first begotten among many Bretheren. Those therefore whom he hath predestinated, those also hee hath called; and whom hee hath called, them also hath hee iustified: and those whom hee hath iustified, them also hath he glorified.

The

The reason thereof is, that our Lord disposing all things sweetly & orderly, after he hath vouchsafed to choose any one to his glory, for the grace, he conferreth diuers other; for he giueth all those things which are pertinent toward the attainment of that first grace. Euen as the Father that bringeth vp his Sonne either to make him a Priest or a doctor, causeth him from his infancie to be exercised in Ecclesiastical affaires, or brought vp in diuiner studies, & directeth all the course of his life to that intended and purposed end: So likewise that eternall Father, after hee hath chosen any man to the communion of his glory, hee directeth him by his fatherly care to the way of iustice, which bringeth him to that glory, and in the same doth faithfully conduct his elected, till he attaine the desired end. For this so great and excellent benefite, they ought to yeelde our Lord thanks, who acknowledge any notable fruit of this benefite in themselues. For let vs grant that this secrete is hidden from mortall eyes, yet whereas certaine signes of iustification are

known,

known, there also the signes of predestination or election may be had. For as amongst the signes of iustification, amendement of life is not the least, so amongst the signes of election the greatest is perseuerance in good life.

Which beeing thus, wey I pray thee with thy selfe, ô man, vnder howe great an assurance our Lorde holdeth thee bound vnto him, for this immesurable benefite, namely to bee registred in that booke; of which our Redeemer sayde to his Apostles, Doe not reioyce in thys, that spirits are subiected vnto vou, but reioyce because your names are written in the booke of life. Howe immesurable therefore is this benefite, to be beloued, and from eternitie elected, from which God was God? to rest in his most sweet bosome, euen from the yeeres of eternitie, to be accounted the adoptiue Sonne of God then, when as his naturall Sonne was begotten in the brightnes of his Saints, who were present in his diuine vnderstanding? Attentiuely therfore consider all the circumstances of this election, and

thou

thou shalt finde euery one of them to be singuler benefites; yea & that great ones also, and such as tye thee vnder newe couenaunts. Consider

1. first of all his dignitie who chose thee, who is God himselfe, blessed and infinitely rich, who neither needeth thine; nor any other mans riches. Wey howe vnworthy he is who is chosen, if you consider his quality and nature: for is a miserable and mortall creature, subiect to all infirmities, miseries, and paines of this life, guiltie of the punishments of hell, aswell for others, as his owne sin also.

3. Thirdly, apprehend howe excellent the election is, after that thou art chosen to so hie an end, then which there can be no greater; that is, that thou mightest be made the sonne of GOD, the heyre of his kingdome, and partaker of his glorie. Fourthly attend, howe free this

4. election is, when as it is, as I haue said, aboue all thy merit, of Gods onely free will and goodnesse: and as the Apostle sayth, by the glorie and prayse of Gods liberalitie, and his especiall grace. Now, a benefit

the more free it is, by so much the more holdeth it a man obliged.

Fifthly, the antiquity of this elec- 5.
tion is to bee considered, for it began not with the constitution of the world, but is more ancient then the world it selfe. Yea, it is of the same age that God himselfe is, who as he is from all eternity, so from eternity loued he his elect, whom he beholdeth with his fatherly and truly benigne eyes, remembring himselfe alwayes, to what an excellent good he hath fore-ordained and predestinated them.

Sixtly, the rarenes of the reward 6.
is to bee considered; Since that amongst so many Nations of barbarous people, and amidst so great a multitude of damned men, our Lorde would vouchsafe to call thee to so blessed a lot, that thou shouldest bee of the number of those, which were chosen to euerlasting life, and that therefore he seperated thee from the masse of corruption of mankinde, cõdemned for sinnes, and hath changed thee from the leuen of corruption, into the breade of Angels.

In

In this consideration, a few things shall be found, which may be written, and many things which may be weyed in minde, that the elected may be gratefull to our Lorde God for the particularitie of this benefit, which is so much the greater, by how much the number of the elect is lesser, and of those which are to be damned greater, the number of whom (as Salomon affirmeth) is infinite.

But if none of these things moue thee, yet at least-wise let the greatnes of the expence, which our most liberall Lorde had determined to make by reason of this benefit, moue thee. Such as is the lyfe of his onely begotten Sonne, and his blood shedde in the behalfe of this benefit: who had decreed from eternitie, to send him into this world, that hee might be the executor of this diuine determination. VVhich since it is so, what time shalbe more conuenient and profitable, to consider so great mercie of GOD? VVhat tongue shall more plainly expresse the same? What hart with greater affection feele, and more

intire

intire sweetnes taste the same?

Finally, with what seruices may the same bee recompenced? VVith what loue may a man aunswere this diuine loue? Who will bee so vngratefull as to refuse now at length to loue him, of whom from eternitie hee hath beene beloued? Who woulde change this friende for anie other what soeuer?

Wherefore, since that in holie Scriptures, a friend of so many yeres is so much praysed and had in estimation, who woulde change the possession and grace of so great a friende, for all the friendes of the worlde? And if prescription or possession of time, with memorie giueth him both right and authority who hath neyther, what will thys eternall possession doe, by which our Lorde is possessed, that by the title of this friendship wee may be reputed for his. By these is appeareth, that there are no blessings to be founde in this world, which may deserue to be exchanged with these, neither are there so great euils which are not to bee endured for the loue of these benefites.

Who

Who (I pray you) is he could be so dull & inconsiderate, that being taught by diuine reuelation, that a certain poore begger seeking his liuing from doore to dore, were after this maner predestinat by god, would not kisse the earth whereon he trode? would not giue him place? would not humbling himselfe on his knees, with all humility, wish him al good, & gratify him in this maner; ô most happy, ô most blessed, art thou not of that happy number of the elect? shalt thou reioyce amongst the blessed troopes of Angells? shalt thou sing that celestial musique? & possesse that perpetual kingdom? shalt thou beholde that shining face of Christ? O happy is ỳ day in which thou wert borne, but much more happy that, in which thou shalt go to the worlde; for then shalt thou beginne to liue the life euerlasting. Happy the breade which thou tastest; blessed the earth which thou treadest vpon; for it beareth an incomperable treasure; Blessed the tribulations which thou sufferest, & the necessity ỳ ouer-presseth thee, for they open thee the way whi-

leade

leadeth thee to eternall life: what cloude of calamities and tribulations shal there be so thick, which shal not vanish vnder so great a hope?

These, & such like are the wordes we would vse, & speake to any man who we certainly knew to be predestinated. For if a certaine prince that is like to bee heire of a great kingdome, passeth by any place, all the inhabitants there-abouts, make hast to behold him; & they admire that blessed fortune (according to the opinion of the world) that thys young man hath befaln him, because he is born the heire of a kingdome. Howe much more therefore ought wee to admire this blessed lot? namely, that a man should be born, & (without any of his merrit) chosen, not to bee a temporall king in this world, but to raigne in heauen with God himselfe, for euer & euer. By these things therefore (my brother) thou maist easily coceaue the great bond whereby al the elect are tied for this benefit to their Lord & Elector; frō which let no man suppose himselfe excluded, if he will do his duty, and not hinder himselfe.

Yea,

Yea, it shall be needfull (as Saint Peter warneth) in all his workes, to make sure his vocation & election: for we are assured that he that doth this shall be saued: and we know also, that Gods grace & fauour doth neuer leaue any man, neyther will hereafter leaue any one destitute.

The Argument.

The benefite of Redemption exceedeth all eloquence, and were rather to be adored then expressed; rather men had neede of some certaine knowledge thereof. Man by sinne was made like vnto the deuill: GOD might haue left him in damnation like the deuill, but hee would not: Hee turned his wrath into mercie, hee sent not an Angell, but he himselfe comming after an vnspeakeable manner, redeemed him. Hee was admirable in his comming, & for that man is much indebted vnto GOD, yet much more for the meanes of his redemption, which comprehendeth the whole passion of Christ. Christ died not for one, but for all, & this increaseth the debt.

CHAP. 10.

IT is recorded amongst ancient Writers, of a famous Painter, that depainting the funeralls of a certaine Kinges daughter, shaddowed about the circuite of the edifie, many of her kinsmen & allies, standing with sad and afflicted looker,

Ex duce pet. cat. li. 1. ca. 4.

lookes, next them her mother more penſiue then the reſt: but when he came to delineate the Father, he couered his face with an artificial kind of ſhadow; expreſſing thereby that Art was deficient in this place: by which newe inuention hee expelled the greatnes of the dolor. After the ſame manner, all our vnderſtanding, art, & eloquence are defectiue, in declaring this vnſpeakable benefite of our redemption. For which cauſe perhaps wee might haue done farre better, if wee had worſhipped the ſame with ſilence, that in ſome maner by this deuice wee might expreſſe the greatnes thereof. The benefit of our creation is vnſpeakable, but of our Redemption more admirable: for God created all things with the onely beck of his will; but for mans redemption, hee trauailed thirty and three yeeres, he ſhed his blood, neyther had he either member or any ſence which was not excruciate with a perticuler greefe. It ſeemeth therefore that an inuen ſhould be done to ſo glorious a miſtery, if any man ſhoulde imag that he could expreſſe the ſame

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humane tongue. What therefore shall I doe? shall I speake, or holde my peace? I must not be silent, and I cannot speake. Howe may it bee that I should conceale so immesurable mercy? and howe may I expresse a mistery so sublime & adorable? It is ingratitude to conceale it, and to speake thereof, it seemeth rashnes & presumption. For which cause I beseech thee (ô my God) that whilst I am to speak according to my rude vnderstanding, of this thy immesurable glory, thy holie Spirit may moue and moderate my tongue, like the penne of a ready writer. After that man was created, & setled in the Paradise of delights, in high dignity and glory, yea & by so much was boũd to God by straight bonds, by how much he had receaued more greater benefites at his hands; he becam vndutiful & rebellious, & of those things from which he ought to haue take greater cause of loue towards his Creator, of the same he tooke greatest occasions to betray him. For that cause was hee thrust out of Paradise, & thrust in exile, yea & allotted to infernal paines;

to the end that hee that had been made companion with the deuill in sinne, should be also associate with him in punishment. Helizeus the prophet, said to his seruaunt Giezi, Thou hast taken siluer & raymens from Naaman, therefore Naamans leprosie, shall cleaue vnto thee and thy seede for euer. Such was the iudgement of GOD against man, who whē he had affected the goods and riches of Lucifer, (namelie his pride and ambition) it was iust and requisite that he should be infected with the leprosie of the same Lucifer, which was the punishment of his pride. Behold therefore man made like vnto the deuill.

4. Reg. 1.

Nowe the diuine iustice might haue left man by al right in this miserable estate, euen as he left the deuil without any contradiction & expostulation: yet would hee not doe so, but rather did the contrary, chaunging his wrath into mercy, & by how much the more iniury he had receiued, by so much the more grace would he shew his loue to mankind. And whereas also he might haue repaired this ruine, by an Angell, or

Archangel; he would com himselfe. But how? in what form cam he? & howe redeemed hee vs? What humaine tongue wil expresse this vnto vs? Whē as he might haue com in maiesty & glory, he would not, but he came in great humility & pouertie. Christ established such friendship betwixt God & vs, that not only god forgaue man all his sin, receiued him into his fauour, made him one and the same with him by a straight cōnexion of loue, but (that which exceedeth all greatnes) he made such a similitude & correspondence betwixt himselfe & mans nature, that amongst all thinges created, there might no such cōformity be found, as are the Deitie and humanitie, for they are not one & the same only in loue & grace, but also in person.

Who durst euer but haue hoped, that that so wide wound shold haue been closed after this manner? who might euer haue imagined, ỳ these two things, betwixt which there was so much differenee of nature & offence, should so closely bee vnited? not in one house, not at one table, not in one grace, but in one and the

same person? What two things may be thought more contrary the God and a sinner, and what is more neerly annexed or more commixt, then God and man? There is nothing more high then God (saith S. Bernard) & there is nothing more vile & abiect then durt, of which man is formed. Notwithstanding, God descended vppon the earth, with such humilitie, & ascended with so much sublimitie frō the earth to God, that what soeuer God did, the same the earth is sayd to haue done, & what soeuer the earth suffered, that likewise God suffered. Who wold haue said to a man when hee was naked, & assertained that he had incurd the displeasure of our Lord, when hee sought retyring places in Paradise wherin he might hide himselfe, who I say woulde then haue said to him, that the time should one day com, wherein this so vild substance shold be vnited with God in one and the same person? This vnion is so neere and faithfull, that at such time as his humanity was to be dissolued, which was at the howre of his passion, it was rather strengthned then weake-

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ned. Truly death might seperate the soule from the body, which was the vnion of nature: but neither could he separate God from the soule, or draw him from the body; for such was the vnion of the diuine person, that what is apprehended once with so firme an vnion, it neuer will forsake: And all these thinges GOD would so doe, that by this benefite he might inflame vs with more loue towards him, and by this example, more straightly oblige vs vnto him.

Now therfore, if thou art so much indebted to thy Redeemer, for that in his own proper person he would come to redeeme thee, how-much owest thou for the means it selfe, by which hee redeemed thee? vvhich meanes most assuredly was mixed with mighty griefes & tribulations. Truly it is a great benefite if anie King shoulde forgiue a thiefe that punishment which he ought to suffer for his offence. But that the king himselfe, shoulde suffer himselfe to be tyed to the post, and receiue the stroakes vppon his owne shoulders, that shold be an vnspeakable benefite, & a bounty beyond cõparison.

Ah my Lord, for the loue of mee thou wert borne in a ſtable, & laid in a harde manger; for mee wert thou circumcized the eight day, for me flying into Egipt thou wert baniſhed ſeauen whole yeares, and for me thou ſuſtainedſt diuers perſecuons, and wert prouoked by diuers mockings and infinite iniuries. For my ſake thou faſtedſt, watchedſt, ranſt hether and thether, ſweatedſt, weptſt, and enduredſt all miſeries in thine owne experience, which my ſinnes had deſerued; when as yet thou wert without all ſinne, and deceite was not to be founde in thy lippes; yea, when thou hadſt not offended, but wert offended: thou for my ſake wert captiue, and nowe preſented before this, nowe before that Iudges trybunall ſeate: before them wert thou falſly accuſed, beaten with buffetings, ſpet vpon, mocked, whipt; crowned with thornes, prouoked with blaſphemies, and laſtly, crucified.

Out of his 1. booke of prayer or Meditation, cap. 5.

Lift vp the eyes of thy minde to the croſſe of his paſſion, and ſee the ſtroakes, behold the wounds, regard the dolours, which the Lord of Maieſtie,

ieſſle ſuffered there; becauſe euery one of the wounds, each ſtripe, and agonie, are ſeuerall benefits, and they moſt mighty ones: Behold that innocent body wholy beſprinkled with blood, full of wounds & ſtripes, altogether torne, bruſed, and broaken: beholde the blood flowing from euery ſide. See that moſt holie head through too much waight bending and repoſing on his ſhoulders: See that diuine face, which the Angels deſire to looke vppon, how defiled it is, watered with riuers of purple blood, and one the one ſide faire & gracious, on the other, foule and beſpotted. Behold the browe of that faire young man, which was wont to delight the eyes of all thoſe that beheld him, howe now it hath loſt the flower of all his fauour. Behold the Nazarean, purer then milk, crimſonner then olde Iuorie, fairer then the Saphire. His face is more blacke then coales, ſo that his owne friends know him not; Looke vpon his pale mouth, his blew lipps, his tongue almoſt dumb, how hee moueth them to obtaine remiſsion and indulgence, euen for thoſe that

The vor. 4.

torment him. Finally, fixe thine eyes vpon all parts of his body, and thou shalt not see any one of them free from stripes and dolours. From the sole of the foote, to the verie crowne of the head, there is nothing whole in him, euery where mayst thou behold wounds, stroakes, and blewnesse. That most faire browe, and eyes clearer then the sunne, are now obscured, blind, and dead, at the instant conflict of death. His eares which were wont to heare the heauenly Himnes, now listen the slaunders, reproaches, and blasphemies of sinners: His well formed armes, and so long, as that they can encompasse the whole world, are now out of ioynt, & distended vpō the crosse. Those hands which created the heauens, and neuer did man iniurie, are pierced with rough nailes, and affixed to the crosse. His feete which walked not in the wayes of sinners, are mortally wounded and transfixed. And aboue all this, behold on what bed hee lyeth, and where that celestiall Spouse sleepeth at noone-dayes, how narrow it is, how hard it is, not yeelding him a place

to rest or recline his head vpon. O golden head, how doe I see thee for the loue of me, so faint and wearied? O most holy body, conceaued by the holy Ghost, how doe I see thee for my sake so cruelly wounded, and so hainously handled? O sweet and amiable breast, what meaneth this so deepe wound? why is this window opened? what meaneth this aboundant issue of blood? O wretch that I am, how doe I beholde thee pierced for my loue with so huge a speare? O rough & vngentle crosse stretcht forth, relax thy bowels that that rigour may relent which his nativity gaue? O hard nailes, doe not crucifie those his hands and feete: Come rather to mee, and wound my heart, for I am hee who haue sinned, hee hath not offended. O good Iesu, what hast thou to doe with these dolours, what alliance is there twixt thee & this bitter death, these nailes, this crosse?

Truly (sayeth the Prophet) hys businesse is another mans, his labour pertayneth vnto him. For what thing is more alienated and estraunged from lyfe then death? *Esay, 24.*

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from glory, then punishment? from exceeding sanctity and innocence, then the image and similitude of a sinner? Truly that title of our Lord, and that figure is very farre estranged from thee? O very Iacob, thou obtaynedst thy fathers blessing in another mans coate, and a forraigne habite; for assuming to thy selfe the similitude of a sinner, thou hast gotten the victory ouer sinne.

Gene. 17.

Ex duce peccat. lib. 1. cap. 4.

But if ô man it shall seeme vnto thee that thou art not indebted so much to God, by reason that he died not for thee onely, but for all the sinnes of the worlde; beware least thou be not deceaued: for so dyed he for all, that hee died likewise for euery one in perticuler. For all those for whom he suffered are so subiect to his infinite wisedome, and as it present obiect to his eyes, as if all of them were comprehended in one. And vvith that his immeasurable charity he embraceth all in generall, and euery one in special, and so hath he shedde his blood for all, as if for one. To conclude, so great was his charity, that (as some Saints say) if one only amongst all men had been guilty,

guilty, he would for him alſo haue ſuffered all that, which he endured for the whole world. Conſider therfore and wey in thy minde, howe much thou oweſt to this Lord, who did ſo much for thee, and had done ſame more, if greater neceſsitie had required it. O haynous ingratitude, ô hardnes of mans hart? Truly thou art moſt flinty, if thou art not affected with ſo many benefits, if for ſo many dowers thou dooſt not beſtowe thy ſelfe vpon him. There is not any thing found in this worlde ſo hard, which is not mollified by ſome cunning. Mettalls melt with fire, and by the ſame iron is made malleable: The hardnes of the Adamant is broaken vvith Goates blood: But thou ô hart of man, art harder then any ſtone, harder then iron, harder then Adamant: when as neither the infernal fire can breake thy hardnes, neither the cunning of the moſt mercifull Father, mollifie thee, neither the blood of that immaculate Lambe, can make thee tractable.

Saint Ambroſe writeth of a certaine dog, that barking and howling

a whole night long, lamented his Maister, who was slaine by one of his enemies. In the morning many men assembled about the course, and amongst the rest he also arriued who had slaine the man. The dog beholding the murtherer, assailed him, and leaping vpon him began to bite him; and by this meanes the offence of the manqueller was manifested. What wilt thou therefore say, ô man, if a dogge be so faithfull for a bitte of bread, and so intirely loue his Maister? Doth ingratitude so much please thee, that in the lawe of gratuitie thou wilt suffer thy selfe to be conquered by a dogge?

And if this brute beast were incensed with so much ire against him that slew his Maister: why art not thou likewise incensed against those that slew thy Lord & Sauiour? Who are they? Forsooth thy sinnes were the causes of the death of the Lorde. These cruell executioners had neuer had so much force or power against Christ, except thy sinnes had armed them. VVhy art thou not therefore angry, why whettest thou not thy

thy furie agaynſt thoſe that ſlewe thy Lorde? VVhy is not thy loue encreaſed towardes him, when as thou ſeeſt thy Lorde ſhine before thine owne eyes, nay more for thy ſake? VVhy art thou not angry with thy ſinnes, which put him to death? Eſpecially, becauſe thou knoweſt that there was no other ende of all his ſayings, deedes, and torments, then that hee might kindle in our hearts, a wrath and hatred againſt ſinne.

He ſuffered becauſe he might ſlay ſinne, and that hee might reſtraine the power both of our handes and feete, haſting after iniquities, hee would that his handes ſhould bee faſtned to the Croſſe. VVith what face therefore dareſt thou liue ſo, that all Chriſtes labours and ſweats ſhal be ſpent in vaine for thee, whilſt thou wilt remayne in that ſeruitude, from which he deliuered thee by the ſhedding of hys precious bloode. It cannot bee but thou ſhouldſt tremble at the very naming of ſin, when as thou ſeeſt that God ſuffered moſt terrible torments, to the ende that hee might deſtroy

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and abolliſh the ſame? What could hee doe more to with-drawe men headlong running after wickednes, then that GOD himſelfe ſhould be ſent to encounter them hanging on a Croſſe, who will be ſo raſh that he dare offende God, when before him hee ſeeth both Paradice open, and hell with gaping mouth? yea, and which is farre greater then both to behold God hanging on a croſſe. Hee that is not mooued with this ſpectacle, I know not truly by what other thing he will be moued.

¶ All this Chapter is taken partly out of the firſt booke of the Guide of a ſinner, chap. 4, partly out of the firſt of Prayer and Meditation, the 3. chap. Of the 7. tractate, on which places he purpoſely handleth our redemption. Thou ſhalt finde many things alſo touching this matter in the life of Chriſt, and in the booke of the Catechiſme.

The Argument.

Without the benefite of Iuſtification all other benefits had nothing at all profited vs, nay rather they had done

vi harme. Now Iustification is the worke of the holy Ghost, without which no man can be saued. Iustification therefore is a great bond of our duty; especially because it concludeth in it selfe so many and so great goods; which are rehearsed in this Chapter. Moreouer, Iustification is a greater benefitte then Creation. And howe a man may gather by certaine coniectures, that he is iustified.

CHAP. II.

NOthing at all had the hetherto rehearsed benefites profited vs, if the blessings of vocation, and iustification, and sanctification had not followed. For that I may ouerpasse the other with silence, which had beene in vaine, and to our great mischiefe, what vse had there beene of that onely and noble benefit of our redemption, if iustification had not been annexed? For euen as the plaister is of no vse, if it be not applied to the wound, or place affected, so had there beene no profit of this celestiall medicine, except by the

the meanes of this benefitte it had beene applied. This office principally pertayneth to the holy Ghost, to whom mans sanctification also is attributed. Now a man is iustified when by the vertue of this diuine spirit the chaines and snares of sinne being broken and rent a sunder, he escapeth the dominion and tiranny of the deuill, he is raised againe from death to life, of a sinner he is made iust; and of the sonne of malediction, hee is made the sonne of God: which can no wayes be done without the peculier helpe and succour of God, the which our Lorde testifieth in expresse wordes; No man can come vnto mee, except my father drawe him. Signifying heereby, that neither free will, nor the forces of humaine nature, can of themselues deliuer a man from sinne, and bring him vnto grace: except the arme of the deuine power be assistant. Euen as a stone of his owne nature falleth alwayes downwardes, neyther can tend vpwardes without externall ayde: So also a manne through the corruption of his sinne, alwayes tendeth downward, that is,

Iohn,6.

falleth

falleth in loue, and desireth earthlie things. But if he be to be erected & lifted vpwards, that is, rayſed to loue and ſupernaturall deſire, hee had neede of the right hand of the omnipotent and diuine helpe.

Many benfites are contayned in this one. VVhen as therefore the conſideration of thys benefite, vehemently inciteth a man to gratitude, & deſire of vertue, I will heere by the way expreſſe the great profites which this one onely good is wont to bring with it.

First, by it a man is reconciled to Almightie GOD, and is reſtored to his loue and friendſhip. For the firſt and greateſt of all euills, which begetteth mortall ſinne in the ſoule, is, that it maketh a man enemie to GOD, who whereas he is infinite goodneſſe, aboue all things hateth and deteſteth ſin. 1.

Therefore ſayth the Prophet Dauid, Thou hateſt all thoſe that work iniquity, thou ſhalt deſtroy them that ſpeake lyes. This is the fountaine, roote, & originall of all euills. Frō this ſo penlous euill, we are deliuered by ỹ means of Iuſtification, *Pſalm.5.*

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by which we are reconciled to God, and of his enemies made his friends; and that not in the common degree of friendship, but in the highest degree that may be found, which is of the father towardes his sonne. This friendship Saint Iohn Euangelist deseruedly cõmendeth, when he saith. Behold what charity God hath shewed you, that you are both benamed, and be the sonnes of God; Not content to haue said, that wee are named, he addeth also that wee be, that the pusilanimity and little trust of men might manifestly know the beneficence & liberality of God. And if in this world it be esteemed a thing of great moment, if any man should be honoured by his superiours; as by Bishops, Kings, Princes, or such like Potentates: I pray you what shall it be to be well thought of by the highest Prince, the supreame Father, and the greatest Lord: in comparison of whom, all the principalities & dignities of this world, are as if they were not?

1. Iohn. 3.

2. Another benefit fore-passing the other, followeth: that Iustification deliuereth a man from the condemnation,

nation of eternall puniſhment, of which he was guilty for his ſinnes. Which how great a benefit it is, he after a ſort knoweth, that hath diligently ouer-reade the fift chapter placed before, in which we haue rehearſed certayne ſortes of puniſhments. From all thoſe puniſhments God hath deliuered them, whom he hath iuſtified, all which after they are reconciled, and receaued into his fauour, are freed frō that wrath and paine of diuine reuenge.

Behold another benefit more ſpirituall, which is the reformation and innouation of the inwarde manne, which by ſinne was defiled and diſordered. For ſinne doth not onely depriue the ſoule of God, but ſpoileth it of all ſupernaturall fortitude, and all the ritches and gifts of the holy Ghoſt, by which it was adorned, decked, and enritched: and as ſoone as it is depriued from the graces of theſe goods, it is wounded, maimed, and ſpoiled alſo of the naturall goods. For whereas a man is a reaſonable creature, and ſinne is a worke made againſt nature, and it is naturall that euery contrary deſtroy

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his opposit: it followeth that by how much more our sinns are multiplied, by so much the powers of the soule are destroyed & troubled, not in themselues, but in theyr toward workings. After this manner doe sinnes make the soule miserable, infirme, slowe, and instable to all goodnes, but ready and prompt to all euill, they make her weake to resist temptations, and slowe to walke the way of the commaundements of our Lord. They also depriue her of the true liberty and dominion of the Spirit, and make her captiue to the world, the deuill, the flesh, and her owne appetites: and after this manner, shee liueth in harder captiuitie then that of Babylon or Egypt. Besides, all the spirituall sences of the minde are made slow, so that they neither heare the voyces and diuine inspirations: neither see the great euils that are prepared for them, neither smell the sweet odor of vertue, nor the woorthy examples of the Saints, nor taste how sweet our lord is, nor feele his scourges nor acknowledge his benefites by which he prouoketh thē to loue.

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And besides all this, they take away the peace & ioy of conscience, extinguish the feruor of the Spirit, and leaue a man defiled, lothsome, deformed, & abhominable in the sight of God and all his Saints. This benefite deliuereth vs from all these euils. For the Abiss of diuine mercy, is not content to haue pardoned our sinnes, and to haue receiued man into his fauour, except hee also expell all those euills which sinnes bring with them, reforming & renewing our inward man. After thys manner he healeth our woundes, hee washeth our vncleannes, he breaketh the bonds of sinners, destroyeth the yoake of euill desires, deliuereth vs frō the seruitude of the deuil, mittigateth the fury of our peruerse affections, & restoreth vnto vs the tru liberty & pulchritude of the soule, giueth vs peace & ioy of good conscience, quickneth our interior sences, & maketh them prompt to doe all goodnes, & slow to all wickednes. He maketh them strong to resist temptations of the deuill, & endoweth them with good works. To conclude, so absolutely renueth hee

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and repaireth he our interiour man with all his powers; as the Apostle feareth not to call such kind of men iustified, renewed, or rather new creatures. This renouation is so great, that when it is giuen by Baptisme, it is called regeneration, and when it is restored by repentance, it is called resurrection: not onely because the soule is raised from the death of sinne, to the life of grace; but because in a certaine manner it imitateth the beauty of the future resurrection. And that is so true, that no tongue of man is sufficient to expresse the beauty of the iustified soule; but only that spirit knoweth this, that beautifieth the same, and maketh it his temple, & lodgeth himselfe in it.

Wherefore if thou compare all the ritches of this world, all his honours, all his naturall graces, and all his acquired vertues, with the beautie and ritches of the soule that is iustified, all of them shall seeme most obscure & vild in comparison thereof. For as great difference as there is betwixt heauen and earth, betweene the spirit and the bodie,

betweene

betweene eternity and time, so great also is founde betwixt the life of grace, & the lyfe of nature, betweene the beauty of the soule, and of the body, betwixt the interior and exterior riches, betweene spirituall and naturall fortitude. For all these are circumscribed by certaine termes, are temporall, and seeme only faire to the out-ward eye; to which the generall concourse of God is sufficient, but to those other, a perfecter & supernaturall concourse is required: neyther can they be called temporall, where as they bring to eternity, neither any wayes termed finite, because they deserue God, in whose eyes they are so precious, and of such value, that by theyr beautie they prouoke God himselfe to loue. But whereas God might worke all these thinges by his onely presence, he would not doe it; but it pleased him to adorne the soule with infused vertues, and with the 7. dowers of the holie Spirit; with which, not onely the very essence of the soule it selfe but also all the powers thereof are inuested and adorned with these diuine habits.

Besides all these diuine benefits, that eternall and infinite goodnesse of God annexeth an other, namely, the presence of the holy ghost; or rather, of the whole blessed Trinitie, which entreth into the iustified soule, and commeth to inhabite in the same, that it may teach her how to vse in due sort so great riches.

Like to a good Father, who not content to haue giuen his riches to his sonne, giueth him a tutor also, who knoweth howe to administer them well. So that euen as in the soule of a sinner, Vipers, Dragons, and Serpents inhabite, who are the multitude of malignant spirits, who haue taken vp their lodging in such a soule, as our Sauiour in S. Mathew affirmeth: So contrariwise into the iustified soule, the holy Ghost, with the whole sacred Trinitie doe enter, and casting out all monsters and infernall beasts, consecrateth the same for a temple for himselfe, and placeth his seate there. As our Lord himselfe expressly testifieth in the gospell written by Saint Iohn, saying; If any man loue mee, hee will obserue my sayings, and my Father

Math. 12.

Luke, 11.

Iohn, 14.

shall love him, and we will com vn-
to him, & make our mansion with
him.

By vertue of these wordes, all the
Doctors, as well Ecclesiasticall as
Scholasticall, doe confesse that the
holy Ghost himselfe, truly and after
a certaine speciall manner, dooth
dwell in the iustified soule, distin-
guishing betwixt the holy ghost &
his gyfts, saying, moreouer, that not
only these gifts of the holy Ghost
are giuen, but y^e holy ghost also,
dooth himselfe, who entring into
the soule, maketh her his temple,
and habitation, fixing his seate in
the same. Hee therefore purgeth
the same, sanctifieth & decketh her
with his vertues, that shee may be a
sufficient mansion wherein hee may
inhabite.

The aboue named benefites suf-
fice not, except another and that ad-
mirable be ioyned vnto the, name-
ly, that all the iustified are made
the liuing members of our Sauio-
vr, who were first but dead mem-
bers. For they dyd not receaue the
influences from theyr Lord & head
Christ.

Hence doe other, and they no
great prerogatiues and excellencies
arise. For hence commeth it that
Gods onelie Sonne loueth them, as
his owne members, and hath as
lesse care of them then of himselfe:
hee is no lesse solicitous for them,
then for his owne members, with-
out intermission, hee powreth on
them his vertues, as the heade on
his members. Finally, the eternall
Father beholdeth them with fauo-
rable eyes, no otherwise then the liu-
ing members of his onely begot-
ten Sonne, vnited, & with him in-
corporate, by the participation of
his Spirit; and therefore their ac-
ons are grateful and pleasing, as
were the actions of the liuing mem-
bers of his Sonne, who wanteth
them all goodnes. From the same
dignitie it proceedeth, that when
these iustified require ought at Gods
handes, they demaund it with great
confidence: for they knowe, that
they aske the same, not for their
selues onely, but also for the Sonne
of GOD himselfe, who is one
and with them is continually ho-
noured.

Neyther doe the diuine benefites heere take theyr end, for to all the fore-said graces thys is annexed at the last, to which all the other are disposed, namely the right and possession of eternall lyfe, which is giuen to the iustified. For euen as that most mightie Lorde, in whom is once infinite iustice and mercies doe shine, adiudgeth all sinners which doe not repent them to eternall punishments; so assigneth he all truly penitent to eternall life.

These the are the benefits which the onely benefite of Iustification comprehendeth in it selfe: which Iustification, Saint Augustine esteemeth much more then Creation: for God created heauen & earth by his one-ly word; but that hee might be truly iustifie man, he shed his blood, and suffered so many and so diuers torments for him. If therefore wee are indebted to this God, such and so many wayes for our creation, how much more owe wee him, for our sanctification? which benefite, thy how much more greater labors and afflictions it is attained, by so much the more it obligeth vs. *August. in Iohn.*

But although a man doe not yet euidently know whether he be truly iustified, yet euery one may haue great cõiectures of his iustification, amongst the which this is not the least, namely, the amendment of life, when as hee that was wont to perpetrate a thousand sinnes in one day, now committeth not one. Hee that is such a one, let him remember with what iust cause he is bound to loue such a sanctifier, who redeemed him, & deliuered him from so many euils, & stored him with so many blessings as are hetherto rehearsed. And if any man yet be entangled in the vngracious race of his life, I knowe not by what meanes God may more moone him to forsake that condition, then if he set before his eyes, all the euills, incommodities, and perils, which sinnes bring with them, which a little before haue beene numbred vp by vs: also in shewing him the treasure of great benefites, which spring from this incomparable blessing.

The Argument.

The graces & gifts of the holy Ghost, and those wonderfull effects which they worke in vs, are such and so many, that whether a man will or no, except hee will be altogether ingratefull, hee ought to leaning his lewde behaviour, to intend the service of God. No lesse are the benefites of Baptisme, and most great bounties of the Sacrament of the Eucharist; all which invite vs to the amendment of our lives.

CHAP. 13.

THose things which we have hetherto spoken, comprehende not as yet all those kinds of benefits which the holy ghost worketh in the soule of a man that is iustified, neyther is Gods liberalitie concluded in those termes. For it suffiseth not the diuine Spirit to have led man in by the gate of iustice, but after that man hath entred, hee is likewise assisted by the same Spirit, and is led by the hand into all his wayes, till

the waues of this stormy sea being ouer-ceased, hee attaine life and ſecure to the hauen of ſaluation. For after that (by the meane of the ſore-ſaid benefite) the holy ghoſt hath entred into the iuſtified ſoule, he ſitteth not there idle, it ſuffereth him not to grace the ſoule with his preſence, but with his vertue alſo he ſanctifieth the ſame, working in her, and with her, whatſoeuer is conuenient for her ſaluation.

Hee ſitteth there like the Father of a familie in his houſe, gouerning the ſame: hee ſitteth there like a Maiſter in a ſchoole, adminiſtring it: like a gardner in his garden, trayning it: like a king in his kingdom ruling it: like the Sun in the world, illuminating it: Finally, like the ſoule in the body, giuing him life, ſence, & motion: not as the forme in his matter, but as the Father of his familie in his houſhold.

What therefore is more bleſſed and more to bee deſired, then for a man to haue in him ſelfe ſuch a gueſt, ſuch a guyde, ſuch a companion, ſuch a gouernour, finally ſuch a tutor and helper? who be-

ing

ing all in all, worketh also all things in the soule in which it abideth. But especially like fire hee illuminateth our understanding, inflameth our will, and exalteth us from the earth into the heavens.

Hee like a Dove maketh us simple, milde, peaceable, and friendes to all men. Hee like a cloud, coolleth us, and defendeth us from the burning lust of the flesh, and temperech the madnes and fury of our passions. Finally, hee likes the most winde, moveth and inclineth our will to all goodnes, seuering the same, and drawing it away from all euill inclinations: vntill at last the iustified attaine that perfection, that all the vices are hatefull vnto them which they first loued, and the vertues beloued which they first hated. As Dauid most fully confesseth the same to haue chanced vnto himselfe: For hee saith in a certaine place: That hee hated and abhorred iniquitie. And in another place: That hath delighted in the way of the testimonies of the Lord, euen as in all riches. The reason was, because the holie Ghost had

Psalm. 118.

Idem.

filled vnto his soule, the wormwood of earthly things, and the honey of the diuine Comforts and ioyes: in which thou seest manifestly, that all our blessings are to be ascribed to this holy Spirit; so that if wee decline from euill, he is the cause: & if we doe good, wee doe it by his meanes; if we persevere in goodnes, by him wee persevere, and if reward be giuen for good, by him it is giuen.

Heere also no small occasion and matter is offred vs, to discourse of the benefites of the Sacraments, (which are bee as it were the instruments of our iustification) but especially of Baptisme and the Eucharist. For in baptisme we are deliuered from originall sinne, deliuered from the power of the deuill, & made the sonnes of God, and heires of his kingdom. In Baptisme (my brother) Christ espoused thy soule vnto himself, and decked it with iewels: & it was thy soule in high and ordinary, as when it was, grace, vertue, the gifts of the holy Ghost, and other rich & precious ornaments: such as Eliezer gaue Rebecca, when hee tooke her

Ex lib. 1. de virgt. et Meditat. vsuall, 7 cap. 4.

Gen. 24.

wise. What therfore hast thou done that thou shouldst deserue to receiue the least of these things? How many thousand (I say not of men, but of nations) are excluded from these blessings by the iust iudgement of God? What had become of thee, if thou hadst beene borne amongst these nations? yf thou hadst not attayned the true knowledge of god? but hadst adored blocks & stones? Howe much art thou indebted to thy Lord God, that amidst so great & infinite a number of reprobates, he would that thou shouldst be reckoned among the number of his elect? bee borne amongst his chosen flocke, bee nourished with the milke of the Apostles, and be made drunke with Christes blood? But if after the grace of this vocation, thou hast lost thine innocence of Baptisme by thy remembrancie in sin, behold it pleased our Lord God to cal thee again the second third or more often times; What therfore shalt thou not owe vnto him? How many benefits doth thys one comprehend? It was a benefite that he expected thee so long a tyme, that

her

dee gaue thee so long a time of repentance, that hee suffered thee lying so long sweltered in thy sinnes, mercifull, bountifull, not cutting downe the fruitlesse tree which possessed the earth, and receaued the dewe of diuine influence in vaine.

2. It was another benefite, that suffring thee in such erronious sinnes, hee cast thee not headlong into the depth of hell, in which (perchance) diuers are tormented for lesse crimes then thou hast committed.

3. Another is, that hee infilled into thee so many holy inspirations, so many good purposes, yea, incessantly beating at the doore of thy hart, euen in the midst of thy euil deeds, and continually calling thee, who did nought else but offend him who called thee.

4. Another is, that at length, intending to impose an ende to thy rebellious and stifnecked obstinacie, hee called thee with so high and powerfull a clamour, that he recalled thee from death to lyfe. And that no otherwise then a second Lazarus, issuedst from the darkesome sepulcher of thy innumerable sinnes.

D

no more bounde hande and foote, but free and deliuered from the power and bondes of the deuill.

But aboue all these hetherto named, the greatest benefite is thys, that hee not onely pardoned thee the faults and offences which were past, but gaue thee grace, helping & preseruing thee, least thou shouldest fall into the same againe: Adding moreouer ỹ ornaments, stoole, shoes, and ring, which the Father gaue the prodigall sonne vppon his returne, when he tooke him into his fauour: decked with which, thou walkest like the sonne of God, despising all the deceits of the deuill, & pomps of the world, perceiuing the sweetnes of diuine things, which before times seemed vnsauorie vnto thee. What, what a blessing esteemest thou it, that these benefits are denied to so many men, and are bestowed on thee with so much fauour: that God when thou were no lesse sinful then they were, nor lesse vnworthy the vocation, leauing the in darknes, and the state of damnation, God I say, tooke thee, & graced thee with the lot of saluation & 5.

grace,

grace, with what reward, with what offices, with what seruices, wilt thou recompence him? Of what mind wilt thou be then, when thou shalt hereafter, by the vertue of this vocation, enioy perpetuall gladnes in heauen with God, and see other thy companyons & acquaintance, through defect of the same vocation and the like grace, cast into eternall torments, and crucified in hell?

But of the grace of graces, and of that Sacrament of al Sacraments, by which God woulde dwell amongst men, and giue himselfe for daily foode vnto them and remedy also, I can no wayes holde my tongue. Once was there offered vppon the Crosse a Sacrifice, and bloody hoste for our saluation; but in this Sacrament hee is daily applyed vnto vs for the remission of our sinnes. When soeuer you doe this (saith hee) doe it in remembrance of me. O monument of saluation, ô singuler Sacrament, ô gratefull mysterie, bread of life, sweet nourishment, royall banquet, hauing in thee Manna, the sauour of all sweetnes. Who may enhaunce thee with so-

seuer

sufferable tydes? Who may worthily eate thee? who may honor thee with due reuerence, and according to thy merits? My hart faileth whē I thinke on thee; my tongue foulereth when I speak of thee; neyther can I report thy myracles according as I desire. If that bountifull Lorde had bestowed thys benefite on onely innocents, and those that are vntouched and chast of lyfe, as yet the gyft had beene inestimable: but nowe, what shall I say? when as to the end hee might impart himselfe vnto them, hee disdayneth not to palle by the handes of many most vngodly Ministers, whose soules are the dwelling houses of Sathan, and bodies; the vessels of corruption: whose lyfe is consumed in vices and the fields of sin? Moreouer, that he might visit his, and coforte his friends, hee hath not refused to be handled with their defiled and impure hands, to be taken with theyr sacrilegious mouth, and to be buried in their filthy bellies? The body of Christ was once solde; but in thys Sacrament, more then a thousand times, yea almost daily is it solde.

Once

Once onely in thys worlde it was mocked and contemned, but nowe incessantly by these impure men it is contemned. Onely once hange it betweene two theeues vppon the Crosse, but now in this Sacrament, hee is daily crucified. Howe might wee worthily honour thys Lorde? who by so many wayes and meanes prouided for our saluation, what shal wee render vnto him for this so admirable a nourishment?

If Seruaunts doe theyr Maisters seruice, because they are nourished by them; if Souldiours perill theyrowe sworde and fire, that by thys meanes they may auoyde the perill of death, what ought we not to do for this Lorde, that giueth vs this celestiall food? If God in the olde Lawe, required so many thankesgiuings for Manna, which he rayned from heauen for the Israelites, and which was a corruptible meate, what will he require at our handes for this diuine foode, which not onely is incorruptible in it selfe, but maketh all those incorruptible that worthily receaue the same? If the sonne of God himselfe, gaue thanks vnto his

his Father for a fewe Barly loaues, as it appeareth in the gospell, howe great thanks-giuing ought we then to yeelde him, for thys supernaturall bread, thys liuing breade, thys diuine bread? If we are bounde to giue God thanks for the nutriment whereby our bodyes are sustained, howe much owe wee him for that our well-beeing is conserued? For wee prayse not a horse, because hee is a horse, but beeause hee is good; nor the wine because it is wine, but because it is good; neyther a man because he is a man, but because he is a good man.

If thou therefore in so many sorts art bounde vnto him who created thee a man, how much more neerly art thou bounde in loue & dutie vnto him, because hee made thee a good man? If thou art tyed vnto him so much for the downes of thy body, howe much owest thou for the gyfts of thy minde? if so much for the gyfts of nature, howe much for the gifts of grace? To cõclude, if so many things are due vnto him, because he made thee the sonne of Adam, howe much (I pray thee) art thou

thou vnworthie vnto him, the
from the fortune of vnhappy Adam,
hath conuerted thee into the sonne
of GOD? For better is the day
which we are borne to eternitie (as
Basilius Eusseus saith,) then is
which wee are borne to indure the
perils of this life. Behold brother,
behold a newe bond, behold new
chayne, by which, no lesse then by
the precedent, thy hart is tyed and
bound to desire vertue, & serue thy
Lord God.

The

The Argument.

Notwithstanding the most grieuous & diuers comminations of the diuine iustice, & the great rewards which are promised to those that are studious of vertue, the greater part of men follow wickednesse. The cause of this mischiefe is, the generall error of men, which perswadeth thē, that all the rewards of vertue doe appertaine to the world to come: That vertue heere is tedious, difficult, and poore: without hauing in this world eyther reward or fellow: whereas it hath many worthy priuiledges, which the godly enioy in this world, but very many miseries & contrary calamities, where-with the wicked are exagitated.

CHAP. 13.

NOt without cause might a man aske this question, why amongst christians that beleiue all these thinges, and confesse ỳ which hetherto hath beene spoken, there are found so many who neglecting vertues, follow vices? that euill hath not one only roote, but many & diuers. But amongst others, and they not the

leaſt

least, is this; A certaine generall error in which the men of this world liue, beleeuing that all that which God promiseth to the louers of vertue; is reserued for the future life, and that in this present world none of these are to bee expected. For which cause, whereas man doth highly affect reward, and is chiefly drawne by profit, and is not moued but by things present; yea, and such things as are obiect to the exteriour sences: when he seeth nothing present, hee setteth light by that which is to come. So seemeth it that the Iewes did in the time of the Prophets. For when Ezechiell by the commaundement of God propoſed vnto them great promiſes, or pronounced vnto them dire comminations, they hiſt, and after a contemptible ſort diſdained all things ſaying, The viſion that this man ſeeth is of a long date, and he prophecieth of times far hence. So likewiſe mocking the Prophet Eſay, they contemned his words, and laid: Commaund, and recommaund, kad lad ſend againe; exſpect, and reexſpect, exſpect, and reexſpect a little there.

Ezek. 12.

Eſay, 28.

a little there. This is one of the deepest reasons which calleth perverse men from the obseruance of the commaundements of God, perswading themselues that in this world there is no reward prefixed for vertue; but that all things are reserued for the world to come. This considered that great wise man, when he said; Truly because the sentence is not speedily pronounced against the wicked, without any feare the sonnes of men perpetrate wickednes. And another wise man addeth; That amongst all things that are done vnder the sunne, the worst is, and that which giueth greatest occasion to the wicked of committing sin, that euilfall vpon the iust, as if they had done the works of the wicked; and the wicked sometimes liue so securely, as if they had done the deedes of the iust, or because all things are equall to the iust, & the impious; the good, and the euill; the cleane, and the vncleane; to him that offereth sacrifice, and him that contemneth it; As the good man so also the sinner; as the periured, so likewise he that feareth oath. Where vpon

Eccles. 8.

he sayth. And the harts of the sonnes of men are filled with malice and contempt in theyr lyfe, and hereafter they shall lead vnto hell.

But that which Salomon here speaketh, the euill & wicked themselues confesse in the Prophecie of Malachy, saying: Vaine is he that serueth God, and what hath it profited, that we haue kept his precepts, and that wee haue walked circumspectly before the Lord of hostes? We therefore call the arrogant blessed, because they are builded vp in being impiety, tempting God, & yet are saued. These things say the wicked, and these are they that chiefly detayne them in their impiete. For (as S. Ambrose sayth) they thinke to be a hard matter, to buy their hope by their perill, that is to obtayne the future blessings by the hazarde of the present, and to giue that which is in theyr possession for such thinges as seeme as yet to be very farre from them.

Mala. 3.

To roote out that pestilent euil I know not truly from whence beginning may be more commodiously taken, then frō those

ad teares of our Sauior, with which
e in times past bewept that misera-
le Citty of Ierusalem, saying: For Luke. 19.
thou also hadst knowne, and that
only in thys thy day, those thinges
that belong to thy peace, but nowe
are they hidden from thine eyes.
Christ knewe on the one side, that
with himselfe, all the graces and ce-
lestiall treasures descended vppon
those of Ierusalem, and on the other
side, he saw the blind and miserable
people, ignorant thereof, & vnwil-
ling to know it; and therefore that
an vtter ouerthrow attended them.
For thys cause deploreth hee them.
The like cause haue wee to bewaile
the louers of thys world, whilst here
wee see the pulchritude of vertue,
and the wonderfull graces & great
riches that attend thereon. There
howe farre these thinges are remoo-
ued and hidden from the eyes of
men, drowned in earthly thoughts,
& also in what sort vertue changeth
her place; and dispersed thorow the
whole world, findeth no place se-
curely to dwell in.

O if God would open the eyes of
these men, that they might see the
treasures

greatures riches peace, liberty, light,
tranquillity, delights, fauours, and
goods, which follow vertue euen
shines euen in this life, howe much
would they esteeme her? with how
great desire would they aspire vn-
vnto? with howe great study, wit
how many labours would they ser
her? But nowe all these things a
hidden from their eyes, and they be-
hold nothing but the externall re-
blance of vertue, not tasting the i-
terious sweetnes thereof, and ther-
fore think they that there is noth
in the same that is not hard, difficu
and vnpleasant: deeming this no
current, not in this present, but
future life? yet if there be any goo
therein, they suppose the same to
pertaine to another world, not v
to this.

But thou whatsoeuer thou art
so thinkest, why considerest th
not the assistance that GOD h
prepared for vs to ouercome
difficulty, of which sort are the v
rites infused, the gifts of the H
Ghost, the Sacraments of the n
law, with many other graces
wise helps, which are vnto v

Ou

Oares and sailes to the shippe, and wings to the birds. Thou oughtst to haue remembred that God not onely promised his, the goods of glory, but also of grace: those for the future life, this for the present: according to that of the Prophet; Our Lord will giue grace and glorie, which are like two cofers furnished with all blessings, the one for this life, the other for the future. If the world and the deuill for the seruices which their followers doe vnto them, bestow so many kindes of fauours, pleasures, and delights, at least wise in appearance: Howe is it possible that God should be so niggard to his friends and faithfull ministers, that hee should leaue them hungry and thirsty in the midst of their labours & tribulations? Heare what God aunswereth to the lamentations of the wicked by the mouth of his Prophet. Conuert and see what there is betwixt the iust and vniust, and betweene him that serueth God, and him that serueth him not: So that God is not contented with the prerogatiue which the iust shall haue ouer the vniust in the fi-

Mal. 3.

ture life, but in the present (he saith)
Conuert, and see: as if he said. I w
not that you should expect the fu
ture world, that you might know
the glory of the good, and the ex
cellencie of blessednes: But turn
now, and see also in this life, the di
ference which is betweene good a
euill: the ritches of the one, and th
pouerty of the other: the ioy of th
one, and the sadnes of the other
the peace of the one, and the war
of the other: the light in which th
one liueth, and the darknesse i
which the other walketh; and the
truly shall you know, that the co
dition of the iust, is more blessed
then you suppose.

But if the way of vertue seemeth
barren and horrid to thee, what is
that the diuine wisedome saith
of her selfe: With mee are riche
and glory, great wealth and iustice
I will walke in the wayes of iustic
in the midst of the pathes of iudg
ment, that I may enrich those th
loue mee, and that I may fil
treasures. What ritches, what goo
are they? except of his heauen
wisedome, which exceede all th
rich

hes of this worlde: which are lowed on them, who walke in e wayes of iustice, which is the y vertue whereof we now speak. r if heere there be not found rit- s more excellent and wealthie, n those which the worlde pro- eth; why did the Apostle giue d thankes for the Corinthians, ing; That in all things they were 1, Corin. 1. de rich, terming them absolut- ich, signifying that others are to be called rich, but the rich this world.

Out of the first book, chap. 11.

The Guide of a sinner.

The Argument.

at that common errour of men, of which mention was made in the precedent chapter, may be taken away; and that it may be also prooued, that vertue hath her rewards in this worlde: there are twelue priuiledges rehearsed, which the vertuous enioy in this world, and as many contrary euils which follow the wicked. Of these the sixe first are expressed in this chapter, name-

The singuler prouidence of God

towards the iust: The gyft of holy spirit; light and supernatural knowledge: the consolations of the holy Ghost. The peace of conscience and hope of Gods mercy.

CHAP. 14.

HOwe foulely doe they that thinke there is no warde proposed for vertue in this life, it appeareth by the chapter going before.

To confound therefore that error so perilous, besides those things that are already spoken; these two priuiledges which followe shall be very profitable, in which we shall entreate of the twelue admirable fruites, which accompany vertue in this life, that by them the louers of this worlde may knowe, that there are farre more excellent benefites to be founde in vertue, then they suppose.

The first and principall of these priuiledges, out of which as it were a springing fountaine all the rest doe flow, is the prouidence and singular diligence, which God vseth towards those who serue him. For although

…re be in him a generall proui-
…ce of all creatures, yet hath hee
…ly a ſinguler care of thoſe, whom
…e himſelfe hath choſen for his
…ne: holding them in the place
…his owne children, giuing them a
…t a filiall minde likewiſe, and hee
…like ſort bearing towardes them
…e hart of a moſt louing father, and
…erefore hath he a care and proui-
…ce aunſwerable to this loue. No
…n obſerueth his friends with like
…e and diligence, as God doth his,
…o are alwayes conuerſant in his
…ht, and to whom he is alsiſtant in
their tribulations. Dauid confeſ-
…h this in his Pſalmes, when hee
…ith; But mee haſt thou fauoured *Pſal. 40.*
…r my innocence ſake, and thou
…ſt confirmed mee alwayes in thy
…ght, that is: Thou haſt neuer tur-
…ed thine eyes from mee, for the
…ontinuall care which thou haſt of
…e. And in another place: The eies
…f our Lord are vpon the iuſt, and
…s eares are opened vnto their prai-
…r. And: Many are the tribulations
…f the iuſt, and our Lord ſhall deli-
…er them out of all their troubles. *Pſal. 33.*
…ur Lord keepeth all their bones,

so that none of them shall be ren-
ned. In the new Testament he sa-
that he hath not onely care of the
bones, but of euery one of the
haires. If that seeme much vn-
thee, heare no lesse then that wh-
Zach 2, hee saide by his Prophet: Hee t-
toucheth you, toucheth no l-
Psal. 90, and 33. then the apple of mine eye. Ne-
content that hee onely hath ca-
vs, but hath commaunded like-
his Angels to guide vs, that they
direct vs in all our wayes. For
care GOD is called in holy Sc-
tures, a Father, rather then a
ther; a Pastor, and a Spouse. T-
prouidence yeeldeth a great m-
of reioyce to the righteous, as
peareth by many places of the Sc-
ture.

Contrariwise, the wicked lie
neglected and forsaken by God
are in this worlde, like a patrim-
without an heyre, like a Sch-
without a Maister, like a ship
out a Pilot, like a flocke with-
Sheepheard, exposed to the
ning throat of the Woolfe. A-
this manner God threateth t-
by the mouth of the prophet, Sa-

I will not feed you: that that dieth, Zach. 11.
let it die; and that which is cut off,
let it be cut off: and let the rest de-
voure euery one of them the flesh
of his neighbour. But this is most
dangerous; For whereas the world
is a stormy Sea, and as it were a De-
sert full of theeues, & horrible beasts;
whereas there are so many incom-
modities and misfortunes of mans
life, whereas our enemies with who
we are to fight, are so many and so
strong, when as there are so many
hidden snares, so many traps laid, to
conclude, so many & so great diffi-
culties euery wayes scattered & so-
wed in our wayes: and a man is a
creature so fraile, naked blind, vnar-
med, fearefull, and void of counsaile;
if the shadow and assistance of God
faile, what can he poore weake one
doe amongst so many strong? a
Dwarfe amidst so many Gyants?
blinde amidst so many snares? a-
lone, and vnweaponed, amongst
so many Armed and strong ene-
mies?

God permitteth also that such
should fall from one sinne into ano-
ther, he suffereth them according to

the desires of their owne harts, that the causes of their damnation may be multiplied. Neyther is this the end of his euill: For it sufficeth not God, that he auerteth his eyes from the vniust and sinfull: and that hee permitteth them to fall into diuers errors and sorts of tribulation; but hee also sendeth them and armeth creatures against them: so that those eyes that were first opened for their profit, now watch for their perdition, as God saith by the Prophet; I will fixe mine eyes vppon them in euill, and not in good: Neither is there place wherein a man may hide himselfe from these eyes, as God testifieth at large in the same chapter. And how perilous it is to haue God incensed against vs, many examples doe teach vs.

Psal. 8.

Amos. 9.

2. To this prouidence it appertayneth to prouide men of all those necessary meanes, to the attainment of the finall end, which is beatitude, helping them in all their necessities, and creating in their soules, dispositions, vertues, and infused habites: which are all required to that ende. Of this number, the first is the grace

of the holy spirit, next after that pro-
uidence, the beginning of all other
priuiledges, and celestiall gifts. Now
this grace is the participation of the
diuine nature, that is, of goodnes,
purity, and nobility of God him-
selfe, by whose helpe and meanes, a
man casteth away from himselfe all
vilenes, abiectnes, & inciuilitie, which
hee receaued from Adam; and is
made partaker of the diuine nobili-
tie, putting off himselfe, and putting
on Iesus Christ. Grace is the spiri-
tuall ornament of the soule, made
by the handes of the holy Ghost,
which maketh the soule so faire and
gracious in Gods eyes, that hee re-
ceaueth the same for his daughter
and his spouse. Of this ornament
Esay boasteth; Reioycing (saith he) *Esay, 6.*
I will reioyce in our Lord, &c. The
principall effect of grace, is to make
the soule so gratefull and faire in
Gods eyes, that hee chooseth the
same for his daughter, his spouse his
temple, his house, in which he de-
lighteth himselfe with the sonnes of
men. Another effect thereof is, not
onely to adorne the soule, but also
to strengthen it, by the meanes of

those vertues which proceede from the same, which are like Samsons haires, in which consisted not onely his beauty, but his strength. Grace therfore armeth the whole man, and maketh him so strong (as S. Thomas saith;) That the least grace is sufficient to bind and ouercome all deuils, and all sinnes. It maketh also all actions, yea, euen those that are indifferent gratefull vnto God. It maketh vs the sonnes of God by adoption, and heires of the celestial Kingdome, worthy also to be registred in the booke of life. And to speake many things in a few words, Grace is that which maketh a man apt to all goodnes, that smootheth the way to heauen, that lighteth and maketh our Lords yoake easie vnto vs, that healeth our infirme nature; enflameth our will, comforteth our memory, strengthneth our wit, moderateth the sensual part, least it ouer-flow with offences: confirmeth the irefull, least it be slack and sluggish to doe well. Finally, it maketh God dwell in our soules, that dwelling in the same he might gouerne, defend, and direct the same

towards

towards heauen. God therefore sit-
teth in our soules like a King in his
Kingdome, a Generall in his Army,
a Master in his Schoole, and a Shep-
heard in his Flocke, that hee may
there exercise, and execute all spiri-
tuall offices, and all prouidence. Goe
too therefore, if this so goodly a
Margarite, from which so many be-
nefites doe flowe, be a perpetuall
companion of vertue, who would
not willingly imitate that prudent
Merchaunt in the Gospell, who
solde all that hee hadde, that hee
might get this one and onely trea-
sure? This grace doe they all want,
that are entangled, and perseuer in
sinne.

The thirde priuiledge, is a cer- 3.
taine speciall light, and supernatu-
rall wisedome, which GOD be-
stoweth on those who are iust, and
which is deriued from grace: For
the office therof, is to heale our weak
nature. Euen as therefore hee hea-
leth our will weakened by sinne, so
also ought it to cure our vnderstan-
ding, wholy obscured by the same
sinne: That the vnderstanding may
know what to doe, and the will may
haue

haue power to doe that which he now knoweth needfull to be done.

Psal. 36. Therefore the Prophet saide: Our Lord is my lightning against ignorance, and my saluation against my weakenes. To this priuiledge appertaine the foure gifts of the holy Spirit, as are the gift of wisedome, which is giuen for the knowledge of diuine things. The gift of science, which is giuen that wee may vnderstand inferiour thinges: The gift of vnderstanding, by which we attaine the knowledge of the misteries of God: And the gift of counsaile, by meanes whereof wee conceaue the actions of this life, and in them how to gouerne what so euer shall encounter vs. But this knowledge is not so much speculatiue, as actiue: not so much contemplatiue, as practiue, neither is it giuen vs that we should vnderstand, but that wee should worke, not that wee should be subtill & ingenious in disputing, but that wee should be studious in enduring. And therefore it remayneth not only in the vnderstanding as Sciences, which are acquired in Schooles, but by the vertue thereof

moueth the will, enclining the same to follow vertue. Of this Science Christ speaketh in the Gospell: The holy Ghost which my Father sendeth in my name, he shall teach you in all truth; and it is written in the Prophets: They shall bee all taught of God. They that pertake this celestiall gift, are not puffed vp with vaine glory in prosperity, nor mated in aduersity. For by the benefit of this light they see of how small moment it is which the world can giue, or take away, if it be compared with those thinges which are in Gods power. The wise-man testifieth this, when he saith: A man seiled in his wisedome, abideth as the Sunne: The foole is changed like the Moone.

Iohn. 14.

Iohn. 6.

Eccles. 27.

This is that wisedome which the children of light enioy: but on the contrary side, the wicked liue in those horrible darks of Egipt, which may be felt with the handes. Of which thing the figure was, where it is said; That in the land of Goshen, where the children of Israell dwelt, there was light, and in Egipt for three dayes space so thick darknes

that it might be felt, which represented that obscure night in which sinners liue, as they themselues confesse in Esay, saying: We haue expected the light, and behold darknes, the cleare day, and behold we haue walked in obscurity: We haue felt for the wall like blind men, and as it were without eyes wee haue groped about; wee haue stumbled at noone-dayes, as it were in darknes, and in misty, as it were the dead. For what greater blindnes can it be then to sell the right of first birth, that is, the heritage of the celestiall Kingdome, for a little pleasure of this worlde, then not to feare hell? not to aspire to heauen? not to hate sinne? not to remember the last iudgement? to set light by the promises and threatnings of our Lord? not to remember death which euery moment is imminent? not to prepare himselfe to yeeld an account? not to thinke that it is a momentarie thing which delighteth, and an eternall, which doeth excruciate? They knewe not (sayth the Prophet) neyther vnderstand, they walk in darknes, and from darknes into

Esay 59.

Psa. 81.

darknes

darknes ſhall they goe.

The fourth priuiledge is the ioy of the holy Ghoſt: Of that knowledge whereof wee ſpake before, wee ſayd that it not onely relyed on the vnderſtanding, but that it diſcended alſo to the will, where it poureth foorth her raves, and ſpreadeth her light: So that the ſoule reioyceth, and after an vnſpeakeable kind of manner comforteth her ſelfe in our Lorde. So that euen as the materiall light produceth of it ſelfe that heate which wee feele: ſo that ſpirituall light createth in the ſoule of the iuſt man a ſpirituall ioy; of which we ſpeak according to that of the prophet: The light is riſen to the iuſt, and reioycing to the vpright in hart. Many confeſſe that as in vices there are all kinds of euill, ſo in vertues there are al ſorts of goodnes, only pleaſure excepted; which diuers deny to be in the ſame. And whereas the hart of man deſireth nothing more then pleaſures, men had rather haue imperfect pleaſure; then that which wanteth pleaſure, with all the perfections thereof. But ô vnhappy man, if vertue haue not ioy

4.

Pſal. 96.

and delight in her, what is that which Dauid saith; How great a multitude of thy sweetnes hast thou hoorded vp for those that feare thee?

Psalm. 30.

In which words the Prophet not onely expresseth the greatnes of the sweetnes which is reserued for the godly, but also giueth a reason, why the wicked do not know the same: namely, because our lord hideth the same from theyr eyes. This sweetnes the godly especially pertake in theyr prayers; Neyther is thys ioy onely peculier to them that are perfect, but the younger souldiers also of Christ, and such as are newly entred into his seruice, haue their sweetnes, and find theyr ioyes in the way of our Lorde, as that sollemne day testifieth, appoynted by the Father for his prodigall sonne.

Luke. 15.

The wicked are not pertakers of this ioy, for euen as he that hath his pallate corrupted with euill humors, tasteth not the sweetnes of the meat, (for that which is bitter he deemeth sweet, and that which is sweete, bitter,) So they that haue theyr soule corrupted with euill and disordered humors, of vices and affections, and

so

so accustomed to the flesh-pots of Egipt, haue no feeling of the sweetnes of vertue, but thinke vice sweet, and vertue bitter.

The fift priuiledge is the peace of conscience; For a iust man feeleth no pricks or stinges of conscience, but reioyceth in the sweete flowers and fruites of vertue, which the holy Ghost hath planted in his soule, as it were a Paradise on earth, and a well cultiued garden, in which hee himselfe taketh delight. Of this tranquilitie S. Augustine speaketh after this manner. Thou that seekest this true rest (which after this life is promised to Christians) euen here maist thou tast the sweete thereof, amidst the most bitter molestations of this life, if thou louest his precepts that promised the same vnto thee. For thou shalt quickly perceiue, that ỹ fruites of iustice, are sweeter then those of iniquity; and thou shalt more truly and contentedly enioy the goods of the conscience, amidst troubles, then of the euill, amongst delights. Hetherto S. Augustine. 5.

August. de Catichizand. rudis.

And truly, euen as honny, is not only sweet of it selfe, but also sweet-

neth

neth that which was before bitter; so a good conscience is so iocond & merry that it maketh all the troubles and tribulations of this worlde seeme delightfull. So great is the fruite and sweetnes of a good conscience; as S. Ambrose in his booke of Offices, is not afraid to say, that the beatitude of the iust in this life, consisteth in the same. His wordes are these. The brightnes of honesty is so great, that peace of conscience, and security of innocence, doe make a blessed life. The same vnderstood the Ethniques, amongst whom Cicero saith thus: A life led in honesty and vprightnes, bringeth so much consolation, that sickness eyther toucheth not, or griefe of mind lightly attayneth those, who haue so liued. Bias demaunded, what in this life wanted feare; answered: A good conscience. And Seneca in a certaine Epistle, saith, It is neuer without ioy, and that proceedeth from a good conscience. By which it appeareth howe fitly the Philosophers sentence accordeth with that of Salomon: All the dayes of the poore are euill, that is miserable;

Ambros. lib. 2, Offici. lib. 2, Tuscul. quest.

Proverb. 15.

a secure

a secure minde is like a perpetuall banquet. Contrariwise, the wicked liue in perpetuall feare and suspition. For euen as the conscience is the Maister of the godly, so is it the torture and heads man of the wicked, which afflicteth and inwardly tormenteth, and without intermission accuseth sinners of their wickednes committed, and mixeth wormewood amongst all theyr delights. For the turpitude of sinne, iniuries done vnto other men, infamy, incertaynetie of life, feare of death, dread to yeeld account, and horrour of hel, like thornes do teare the hart of a sinner, that when hee is alone he can neuer take comfort. So that it is well sayd by Isodore. The guilty soule is neuer secure: For an euill mind is alwayes afflicted with the stings of his owne conscience, then which punishment what is more greeuous? Here-vpon S. Ambrose: What more greeuous punishment then the wound of the inward conscience? Is not this more to be esteemed then death? then losse? then banishment? then weakenes? then greefe is? which is so vnfained lie

Lib. 2. Soliloq.

Ambros. in Offici.

Seneca Epi. 43 et lib. de moribus. Cicero orati. pro Milone.

true, that the Ethniques alſo had knowledge thereof, as many the worthy writings of Seneca, Cicero, and others doe teſtifie.

6.

The firſt priuiledge is, the confidence and hope of vertue, in which the iuſt liue, of which alſo the Apoſtle ſpeaketh. Reioycing in hope, patient in tribulation. This is one of the principall treaſures of Chriſtian life: this is the poſſeſſion and patrimony of the ſonnes of God: this is the ſecure Hauen, and very remedy, of all the miſeries of this life. For this cauſe the Prophet Dauid ſayde thus. Remember (ô Lord) thy promiſes, in which thou gaueſt mee hope; this comforted mee in my humility. The effects of this hope are many & excellent. For it ſtrengtheneth a man in the way of vertue, by the hope of rewarde, or recompence: For the more ſure hee is of the pledge of this reward, the more willingly he runneth through what ſoeuer tribulations of this world, as with one voyce all the Fathers doe confeſſe. Euery worke (ſaith Saint Heroſme) is wont to become light, when as the recompence thereof is thought

Pſal. 118.

thought vpon, and the hope of the rewarde becommeth the ſolace of the labour.

The obtayning thereof doth not in the end onely ſtrengthen vs, but it helpeth alſo in the midſt thereof, yea in all neceſsity and worldly miſery. By this a man is ſuccoured in all tribulation, defended in perills, by this he receaueth comfort in his calamities, help in his infirmities, ſufficient in all his neceſsities. By this we obtaine the grace and mercy of our Lorde, which aſsiſteth vs in euerie thing. Of this there are diuers teſtimonies in Scriptures, eſpecially in the Pſalmes. Hope is as it were a ſecure Hauen, to which the iuſt doe direct their courſe, when ſo-euer anie tempeſt of this world dooth aſſaile them; and like a ſtrong ſhield wherein all our enemies darts are receaued without any wound. It is as it were a gadge, or prouant hidden, to which in time of famine all the poore may repaire, and take bread. It is that Tabernacle and that ſhaddowe which our Lord promiſeth by Eſay, that it ſhould be to his elect a ſhelter in the heate of the day, and

Pſal. 9, 30. 39. Eſay, 30. Eccleſ. 2. Prouerb. 3.

a couert from the storme and raine, that is, from all aduersity and prosperity of this worlde. Finally, it is a medicine and common remedy for all our euils. For it is most certaine, that what soeuer we iustly, faithfully, and prudently hope from God, we shall receaue the same, so that it be necessary for our saluation and pertaine therevnto. Therefore Cyprian caleth the mercy of GOD an inexhaunst fountaine of goodnes, and hope, or a vessell of confidence, wherein those benefites are contayned; and hee sayth, that according to the quantity of the vessell, the proportion of the remedy shall bee likewise correspondent. For in regard of the fountaine, the water of mercy shall neuer faile. Euery place sayth our Lorde to the chyldren of Israell, which the step of your foote shall tread vpon, I will giue you. So all the mercy vpō which a man shall settle his foote, shall be his.

Cypr. ad Donat. Epist. 2. lib. 2.

The wicked also haue a certaine hope, yet not a liuing but a deade hope, for sinne taketh away the lyfe thereof, & therfore their hope worketh not in them, the effects which

we haue aboue reheatſed. Of thys hope it is written; The hope of the wicked is like the downe that is toſſed vp, & like the light foame which is ſcattered by the ſtorme, & like the ſmoake which is diſperſed by the winde. By which you may perceiue howe vaine the hope of the wicked is. And not onely is this hope vaine, but hurtfull, deceitfull, and dangerous alſo, as GOD warneth by the Prophet, Woe vnto you, you ſonnes forſakers; that is, you that haue forſaken your Father, (ſaith our Lord) that you might doe counſaile, but not of me, &c. hoping for helpe in the ſtrength of Pharao, and hauing truſt in the ſhadow of Egypt. And Pharaos ſtrength ſhall be confuſion vnto you, & that which followeth: And in the chapter which foloweth, Woe to you that deſcende into Egipt for help, hoping in your horſes. &c. You ſee heere, that the hope of the wicked, is fleſh, of the good, ſpirit; the one of them to bee nought els then man, the other to be God: So that what difference there is betweene god & man, the ſame is there founde betweene hope and hope.

What

What difference there is betweene both the hopes, the Prophet Ieremie aptly describeth, Chapter 17. Cursed (saith hee) is the man, that trusteth in man, &c: And after hee hath expounded this malediction, he opposeth the blessing of the righteous. Blessed (saith he) is the man that trusteth in our Lord &c.

¶ Of these fiue fore-sayde Priuiledges, and their contraries hath he entreated, lib 1, part, 2 of the Guide of a sinner, Chapters 13, 14, 15, 16, 17, 18.

The Argument.

The riches of vertue are not circumscribed within those priuiledges only, but they haue also other fine annexed vnto them, no lesse valuable the the former, as are. That it maketh the man in whom it abideth, possessor of the true liberty of the Spirit, and free from all perturbations. That it filleth the hart with incredible peace. That God heareth the prayers of good men: That the diuine assistance, is alwayes neere them in all their tribulations. That all good things are bestowed on the godly, which are any wayes necessary in this life: That the death of the righteous, is pleasant, blessed, & peaceable: to which goods so many euils are opposed, which make the life of dissolute men, miserable and vnhappy.

CHAP. 15.

THe seauenth priuiledge of Vertue is, the true liberty of the minde, of which the Apostle speaketh: Where the Spirit of our Lord is, there

is liberty. Thys liberty our Lorde promised the Iewes, when he sayd; If you shall continue in my sayings, you shall truly be my disciples, and you shall knowe the truth, and the truth shall deliuer you. that is, shall giue you true liberty. They answered him; We are the seed of Abraham, and we haue not as yet serued any man, how sayst thou then, wee shall be free? Iesus answered & said vnto them; Verily, verily, I say vnto you; Euery one that doth sin, is the slaue of sin, now the seruant remaineth not in the house for euer, but the sonne remaineth for euer. If therfore the Son hath deliuered you, you shal be truly free. Iohn. 8.

In which words there is a double liberty insinuated, a false, and a true. The false is theyrs who haue theyr body free, but their soule captiue, & subiect to the tyrannie of their own passions and sinnes, such as was that of Alexander the great, who beeing King of the whole worlde, was a slaue to his owne appetites and vices.

The true, is of those which haue theyr mindes voyde of all those tyrans,

nary, although they haue theyr bo-
dy sometimes free, sometimes thrals
and captiue. Such as was that of the
Apostle Saint Paule: who although
he were captiue, and held in bonds,
yet in spirit he flew thorow the hea-
uens, and by the doctrine of his E-
uangiles, let at liberty the whole world.
This true liberty is of those that fol-
low vertues: but the false is of those
that lye drowned in vice and sin.

¶ Of this liberty of the good, & 8.
bondome of the wicked, there is a
most excellent and copious treatise,
in the first booke of the Guide of a
sinner, part 2. chap. 19. to which
place we refer the Reader.

The eyght priuiledge, is the peace
of the interior man, which the stu-
dious in vertue doe enioy. Now it
is to be noted, that there are three
sorts of peace. The one with our
neighbour, of which Dauid spea- Psalm. 119.
keth, when he sayth, I was peacea-
ble with those that hated peace,
when I spake vnto them, they im-
pugned mee without a cause. An-
other peace is with GOD, of

which the Apostle saith; Being iu-
stified therefore by faith, let vs haue
Rom. 5. peace with GOD. The stryd is
that which a man hath with him-
selfe.

Nowe, that I say thus, let no man
admire, for it appeareth, that is one
and the same man, there are found
two men, and they contrary the one
against the other; as are the inward
and exteriour; or the spirit and flesh;
the appetite and reason. VVhich
contrarietie, not onely combateth
the minde with cruell assaults, but
troubleth the whole man also with
his passions, ardent desires and rag-
ging hunger. The godly therefore
hauing grace the gouernour of
their sences & appetites, and all their
wil resigned into the hands of God,
are not by any encounter so perturb-
bed, as that they loose their inward
peace. This peace is promised by
our Lord, to the louers of vertue, by
the kingly prophet, when he saith:
Psalm. 118. Great is the peace of those that loue
thy lawe, and no blame or scandall
may befall them. And in Esay, wee
Esay. 4. 5 to God thou hadst kept my com-
maundements, thy peace had been

like a riuer, & theyr iustice, like the waues of the sea. But what peace this is, may rather be vnderstood by the practize then speculation; For the iust man knoweth, howe much his hart differeth now when he serueth God, from that which he bare about him, when he was cõuersant in the world: For then, in all perill of tribulation hee was suddainlie afrayde, he trembled in hart and bodie he feared: But after hee left the world, and translated his hart to the loue of celestiall things, and planted all his hope in God, he ouer-passeth all things, what soeuer chance, with a quiet hart subiected to Gods will. All the perturbations of his minde, as if dead, are at rest, neyther is hee prouoked by any affections: The inferior part of the minde, is obedient, the superior gouerneth, & that in great peace & exelent order.

But the wicked and sinners, are alwayes in warre, contention, and perturbation; for while on the one side they are deprined of grace, which is as it were a bytte restraying theyr passions and mortifying them; & on the other side, so vnbri-

bridled and disordered by their appetites, and dissolute affections, so they scarce know what it is to resist any vice. They liue in infinite desires of diuers thinges: Some of honours, some of dignities, some of riches, some of marriage; & other likewise are mooued with other pleasures & concupiscences. For the appetite is as it were a fire, which neuer cryes enough, or as a deuouring beast, that is neuer satisfied, & as it were a horseleach, which hath two young ones, saying; Bring, bring.

Prou. 30.

This blood sucker, is the voluptiable appetite of our hart, whose two daughters are Necessitie and Cupiditie, whereof the one is as it were a true thirst, the other as it were a false: neither dooth the one differ lesse the the other, although the one bee true necessity, the other false. Hence it is, y neither rich nor poore, (if they bee wicked) haue any true peace or quiet, for these men hauing are solicited by desire, the other with continuall necessity, saying; Bring, bring. What peace therefore can a man haue, being sollicited by these

two

wo, and importuned for infinite things, which are not in his power? What quiet can the mother haue, which hath rounde about her many hungry children, crying thorowe neede, and asking breade, and shee not hauing where-with to satisfie them?

The ninth priuiledge of vertue is, because God heareth the prayers of the iust, & this is a most famous cō-fort vnto them and helpe also, in all necessity and misery of this world, which is so great, that amongst all liuing creatures, there is none more miserable thē man is, who is expo-sed to a thousand infirmities, chaun-ces, necessities and dolors, as well of the mind as of ỹ body. That which is past, hee greeueth at; that which is present, afflicteth him; that which is to come, terrifieth him; and that he may sustaine himselfe with a litle morsel of bread, he must often labor all his life time.

This one thing did so much afflict those wise men in time past with so much tediousnes, that among them there is one to be founde, that was not afrayd to say, that hee doubted whe-

whether Nature were our mother, or rather our step-dame, which hath subiected vs to so many miseries. Which beeing so, what remedy (I pray you) hath hee left, who punished man-kind so greeuously? Tell me, what remedy hath a man, weak and lame, that saylyng by sea, with one misfortune looseth al his riches? I know what thou wilt say; if thou sayst hee hath not where-vpon to liue, neither that by reason of infirmitie he can labour for his liuing: it must needes be that hee must beg: neyther hath a man other remedie left him, then like a poore begger to cry at the gate of our Lord. But thou wilt perchance aske me, whether this remedy be vniuersal, for euery necessity of our life? To thys (since it wholy dependeth on gods wil) I can answere nought els, but that God chose vnto himselfe, to this end, witnesses & secretaries, such as are the Apostles and Prophets, amongst whom one sayth; There is not another so great a Nation, that haue theyr gods so fauourable to them, as our Lorde God is assistant to all our obsecrations. When there-

Deut. 4.

fore

fore we do pray, although we see no man that answereth vs, yet speak we not vnto the walls, but god himselfe is present with vs, who heareth and helpeth vs when we pray, hauing cō-passion of our necessities, and prepa-ring the remedy. What therefore more greater comfort may it be to him that praieth, then to haue assu-rance of so certain a presence. And if this be sufficient to comfort thē that pray, how much shall those thinges confirme them, which Christ him-selfe speaketh, saying; Aske & you shall haue, seeke & you shall finde, knocke and it shall be opened vnto you. What more precious & certain signe may we haue thē that is? who will call these words into question? who will not be refreshed with this solace in all his prayers? whom wil not so royall letters-patents satisfie? *Math, 95.*

Contrariwise, of the prayers of the wicked it is said. When you shal lift vp your hands, I wil turne mine eyes from you, and when you shall multi-ply your prayers, I will not heare you. And in the booke of Iob, For what hope hath the hypocrite, if he greedily take other mens goods, if *Esay. 18.* *Iob. 27.*

God deliuer not his soule? Shal god heare his cry, when trouble shal fall vpon him? A thousand & more of such like authorities, might be collected from the sacred Scripture, by which may bee gathered, that the godly are handled and heard like chyldren, but the vngodly reiected like enemies.

10. The tenth priuiledge of vertue is, that God helpeth the righteous in whatsoeuer theyr tribulations: For to the louers of vertue, there is strength and fortitude giuen, that with ioy they may sustaine theyr tribulations, which shall neuer ouer-whelme them in this life. For we know, that there is not a sea so stormie in this world, neyther an Euripus so insatiable as our life is, For in it there is not founde any felicity so secure, which is not subiect to a thousand kinde of casualties, lying in wayte to indanger vs euery moment. And it is a thing woorthy of consideration to see, with howe great difference the good and euill sort, doe passe ouer this mutable World. For the vertuous doe assuredly knowe, that they haue GOD for

theyr Father, and that it is hee that enioyneth them to taſte thys cuppe, like a certaine medicine preſcribed by a moſt expert and cunning Phiſition. And that tribulation is as it were a refining or poliſhing, which the more ſharper it is, ſo much the more pure and brighter dooth it make the ſoule, and clenſeth away all corruption: and therefore they caſt downe theyr heades, and are humbled like young children in the time of tribulation.

But if at any time the labour increaſe, the help of the diuine grace, is preſently at hand, that neuer forſaketh the iuſt in time of tribulation. For GOD himſelfe (as his holy worde witneſſeth) is neuer more neere the faythfull, then in the time of theyr tribulation, although it ſeemeth quite contrary.

Reade and ouer-reade the ſacred Scriptures, and thou ſhalt finde that there is ſcarcely any thing that is ſo often repeated & promiſed in them, as that which we heare ſpeak of. Is it not written of GOD, that he is our helper in neceſsities, and tribulations? Is it not hee that inuiteth

vs, that in time of tribulation wee should call vppon him? Call vppon
Psalm.49. mee (sayth hee) in the time of tribulation, and I will deliuer thee, and thou shalt honour me.

Dooth not the prophet (hauing experience hereof,) testifie the same? When I did inuocate (sayth hee) the Lorde of my iustice heard
Psalm.4. mee, in tribulation thou hast comforted mee. Hence it is that wee reade, that the Saints beeing vnto often circumuented with many perills, and temptations, remained immoouable, and vnconstant in mind, and of a pleasant & merry looke & gesture: for they knewe they had present with them, that faythful custodie which neuer had forsaken them: which is euen then most of all present, when dangers are growne to theyr vttermost.

Of thys those three holy young men had a feeling, when king Nabuchodonozer commaunded them to bee cast into the burning fornace in Babylon. To thys is annexed the help & fauour of all vertues, which at that tyme concurre, toward the strengthening of the afflicted mind.

For

For euen as when the hart is vexed, all the blood from euery part in the body, hath recourse there-vnto, to succour it least it fayle; So when the soule is ouer-pressed with griefe and anguish, all the vertues do presently concurre, and help, her now thys way, straight another way: Fayth is at hand, bringing with her a deere knowledge of the good & euill that followeth after thys lyfe: Hope likewise commeth, which maketh a man patient in tribulation, in expectation of reward. Charitie draweth nie, with the loue whereof a man beeing inflamed, he desireth to suffer all kindes of affliction. Obedience, and the conformitie of our will with Gods wil, approche, from whose handes a man receaueth with gladnes, and without grudging, whatsoeuer is giuen. These, and other such like, are the cause that the godly in their tribulations, are patient; and magnanimous: Yea, that willingly they seeke out affliction; saying with S. Bernard, Giue mee (ô Lord) tribulation, that thou mayst bee alwayes with mee.

Con-

Contrariwise, the wicked in that they haue neither charity, nor fortitude, nor hope, because tribulations finde them vnarmed and vnprepared, and for that they want the light by meanes whereof they may see that which the godly beholde by a liuely faith: neyther by experience haue proued that wonderfull goodnes, and fatherly prouidence of God where-with hee respecteth his seruants, when tribulations are at hand: They are cruell to themselues and inhumane, they neglect the glory of our Lorde, blaspheme his name, scandale his prouidence, detract from his iustice, curse his mercy, and open theyr sacrilidgious mouthes against heauen, and his Maiestie. Hence it falleth out, that calamities at last doe raigne into their houses, & their miseries are doubled, which God inflicteth vpon them for their so many blasphemies. For this reward doth hee deserue that spurneth in Gods face, and will kick against the prick.

11. The eleuenth priuiledge is, that God doth also impart to those that followe vertue, temporall and ce-

ceſſarie benefits for the ſuſtentation of their life, which is approoued by that of Salomon. The length of dayes is in his right hand, that is, his vertue; and in his left hand, riches and glory. So that vertue hath two kindes of good to inuite a man, on the right hand, eternall; on the left, temporall. Doe not thinke that God leaueth his ſeruaunts ſo, as they die for hunger; neyther that hee is ſo improuident, and negligent, that whereas hee giueth foode in due ſeaſon to Ants and Wormes, he will leaue men, that day and night ſerue in his houſe, conſumed with hunger, and made leane with want. By this reward the Pſalmiſt dooth inuite vs to vertue, ſaying: Feare our Lorde, all yee his Saints, becauſe there is no neceſſitie that can happen to thoſe that feare him: The rich haue wanted and haue beene hungry, but they that ſeeke after our Lorde, ſhall want no good thing. If thou ſeekeſt more teſtimonies, reade the ſixth of Mathew, and the eight and twentieth of Deuteronomy. But if perhaps any one ſhall ſay that thoſe promiſes in Deu-

Pro. 3.

Pſal. 33.

teronomy

teronomy, are rather made to the Iewes then the Christians, (for to these are greater thē temporall promises made, namely the goods of grace & glory,) let him know, that

Heb.7.16. euen as God in that * carnall law, denied not the Iewes that were inft, spirituall thinges; so neither in the spirituall law, wil he with-hold temporall blessings from those that are good Christians. For this is the law of the couenant and promise which God made twixt man and himselfe, that man shoulde obserue his commaundements, and GOD likewise should procure for him, those thinges that were necessary, & take care of him: neither will God euer violate this couenaunt. For if man be a faithfull seruaunt vnto God, GOD also will be a faithfull Lord and patron vnto man. This is that one

Luke. 10. thing that God said was necessarie; namely, to knowe, to loue, and to serue God: for this one thing being obserued, the rest are in safety. For

Tim.4. pietie (saith S. Paule) is profitable to all thinges, hauing the promises of life present and to come. See (I pray you) howe manifestly Paule here

promi-

promiseth to Piety, not onely the goods of eternall life, but temporall also.

But if any man will knowe howe great the aduersity and pouerty of the vngodly is, let him reade the 28. chapter of Deutronomy, and he shall there finde those things which shall both breed admiration in him, and strike feare into his hart: Neyther are these comminations vaine, or inuented to terrifie men: but are rather true prophecies, whose trueth very often the after euent hath approued. The siege of Samaria vnder King Achab, the destruction of the Citty of Ierusalem vnder Titus, doe both testifie, that nothing in that chapter of Deutronomy is spoken in vaine. Neyther let any man thinke that these thinges are onely spoken to the Iewes: for they pertayne vnto all men that haue the knowledge of Gods law, and those likewise that transgresse the same, as GOD testifieth by the Prophet. Haue I not (saith he) caused the people of Israel to ascend from the Land of Egipt, & the Palestines from Cappadocia, the Sirians frō Cirene? Behold,

hold, the eyes of our Lord are vppon the Kingdome, which is full of wickednes, and I will grinde them from the face of the earth. The diuers slaughters and ruines of Kingdomes & Empires inferred in times past in the Christian world, by the Hunes, Gothes, and Vandales, testifie no lesse.

Amos, 7.

12. The twelfth and last priuiledge of vertue, is, the pleasing and glorious death of the Saints. For what is more glorious, then the death of the iust? Precious (sayth the Psalmist) is the death of the Saints, in the sight of our Lord. And Ecclesiasticus: In extreamity all things shal be well to those that feare God, and in the day of his death hee shal be blessed.

Psal. 115.

Ecclesiast. 1.

VVhat greater hope and confidence may bee wished for, then that of blessed Saint Martine? Who vppon the instant of death, espying the enemie of mankinde: Cruell beast (sayeth hee) why standst thou nigh mee: Cruell as thou art, thou shalt finde nothing in me, for the bosome of Abraham shall receaue me in peace. So the iust feare

not,

not death, nay, rather they reioyce in theyr departure, prayse God, and in as much as in them lyeth, giue him thanks for their end: for by the benefit of death they are deliuered from all theyr labours; and begin to tast the first fruites of theyr felicitie.

Of these (sayeth Saint Augustine:) Hee that desireth to be dissolued, and to be with Christ, dyeth not patiently, but lyueth patiently, and dyeth delightfully. The iust man therefore hath no cause to lament, or feare death, nay rather, it is to be sayd of him, that like the Swanne, hee dyeth singing, gyning glory to GOD that calleth him. *In Epistola Iohannes.*

But the death of sinners is most wretched (sayth the Prophet) for it is euill in the loosing of the worlde, woorse in the seperation from the flesh, and woorst of all, in the double contrition of the woorme and fire (sayeth Saint Bernard.) This is the last and not the least euill, as well of the boddie as of the soule. For it is harde to leaue the worlde, harder to forsake the body, hardest *Psal. 115.*

hardest to be tormented in hell fire. These, and other such like infinite euills doe torment sinners in the houre of their death, which make theyr end, troublesome, disquietsome, and cruell.

¶ Of all these thinges the Author entreateth very largely, lib. 1, Guide of a sinner, chap. 19, 20, 21, 22, 23, truly most worthy the reading and obseruation.

¶ *The conclusion of all these things which hetherto haue beene spoken of the priuiledges of vertue.*

Chap. 16.

THou hast heard therefore my brother, which, and of what kinde those twelue priuiledges be, which are granted to vertue in this life; which are as it were twelue excellent and woorthy fruites of that tree, which S. Iohn saw in the Apocalips: which was so planted by a flood, bearing twelue fruites, euery moneth yeelding his seuerall fruite. For what other thing may this tree be, but the

the sonne of God, then vertue it selfe, which yeeldeth the fruite of holines and life? And what other fruites thereof are there then those which wee haue reckoned vp in all this part? For what fruite is more pleasant to the sight, then the fatherly prouidence whereby GOD preserueth his, the diuine grace, the light of wisedome, the consolation of the holy Spirit, the ioy of a good conscience, a good euent of hope, the true liberty of the soule, the inniour peace of the hart, to be heard in our prayers, to be helpt in tribulations, to be prouided for in our necessities: Finally, to be assisted, and to receaue ghostly consolation in death? Euery one of these priuiledges is truly so great in it selfe, that if it were plainely knowne, it should suffice man to loue and embrace vertue, and amende his life: and it should also bring to passe that a man should truly vnderstand how wel it is said by our Sauior: Whosoeuer forsaketh the worlde for Gods sake, shall receaue a hundreth fold in this lyfe, and possesse lyfe eternall. *Math. 19.*

Behold

Beholde therefore (my brother) what a benefit it is that heeretofore I haue declared vnto thee, see wherevnto I inuite thee. Consider if any man will say thou art deceaued, if for the loue thereof thou shalt leaue the worlde, and all that is therein. One onely inconuenient hath this good (if it may be reputed an inconuenient) by reason it is vnsauorie to the reprobate; namely, because it is vnknowne vnto him. For this cause (sayth our Sauiour) the Kingdome of heauen is like vnto a treasure that is hidden. For this good is a very treasure indeede but hidden; not to those that possesse it, but to others. The Prophet very well acknowledged the price of this treasure, who said: My secret to my selfe, my secret to my selfe: Vnlesse he should haue other men know his treasure or no. For this good is not as other goods are, which are not goods, vnlesse they be known by others: for which cause they are not goods of themselues, but only in the opinion of the world, & therefore it is necessary that they be known of him, that by that meanes they may

Esay. 24.

Matt. 13.

be

be called goods. But this good maketh his possessour good & blessed, and no lesse warmeth his hart, when he only knoweth it himselfe, then if all the world knew it. But my tong is not the key of this secret deske, much lesse of all those things which hetherto haue been spoken for what so euer may be spoken by humane tongue, is much lesse & abiect then the truth of the thing it selfe. The key is the diuine light, and the experience, & vse of vertues. This will I that thou ask at Gods hands, & thou shalt find this treasure, yea God himselfe, in who thou shalt find al things; & thou shalt see with how great reason the Prophet said; Blessed is the people whose God is our Lord. For what can he want that is in possession of this good? It is written in the book of the kings, that Helcanah the father of Samuel, said vnto his wife that bewailed her selfe because shee was barren & had no children; Anna why weepest thou? and why doost thou not eate? and wherfore is thy hart troubled? am not I better vnto thee then ten sonnes? well then, if a good husband which is to day, & to mor-

Psal. 143.

1. Reg. 1.

morrow is not, is better to his wi
then ten sonnes, what thinkest thou
of God, what shall hee be to the
soule that possesseth him? what do
you meane? whether looke you?
whatintend you? why leaue you the
fountaine of Paradise, and drink
you of the troubled cesternes of this
worlde? why followe you not the
good counsaile which the Prophet
gineth, saying: Taste, and see howe
sweet our Lord is? why doe we not
often passe this Ford? why doe we
not once taste this banquet? Trust
the wordes of our Lord and begin,
and hee afterward will deliuer you
out of all doubt. In times past the
Serpent into which Moses rod, was
transformed, seemed a farre off ter-
rible and fearefull, but being neere
and handled by the hand, it returned
ned into his former state. Not with-
out reason, sayth Salomon. It is
naught, it is naught, saith euery buy-
er, but when he is gone he glorieth.
The like happeneth daily to those
men that are conuersant in this ad-
faire. For not knowing in the be-
ginning the value of this merchan-
dize (because they are not spirituall

Psal. 33.

Prouer. 20.

not haue any feeling of that which
eth there-vnder,) but being car-
all, they thinke it to be deere and
f no value: But when they begin
o taſt how ſweet our Lord is, they
redently glory of their reward, be-
auſe there is no price worthy of ſo
reat a benefit. Conſider how that
Merchaunt in the Goſpell ioyfully
ould all that which he had, that he
ight buy the field in which he had
ound the treaſure: wherefore ther-
ore doth not a Chriſtian contende
earing this name, to know what it
s? Truly it is a thing to be won-
dred at: If ſome toy-boaſter ſhould
aſſure thee, that in thy houſe, and in
uch a place, a treaſure were hidden,
hou wouldeſt not ceaſe to digge,
nd ſeeke, and prooue, if that were
rue which hee ſaide. But whereas
God himſelfe affirmeth, that there
eth an incomperable treaſure hid-
den in thy mind, wilt thou neuer be
erſwaded to ſeeke it out? O how
uickly ſhouldſt thou find this trea-
ure, if thou didſt onely know how
eere our Lorde is to all thoſe that
ruly call vpon him? Howe manie
nen were there in this world, who

weying their sinnes, and perseuering
in prayer, haue obtayned the remis
sion of their sinnes in lesse then one
weekes space, haue opened the
earth, and (to speake more aptly)
haue found a new heauen, and a new
earth, and began to feele in them
selues the Kingdome of God: How
great is that which our Lord doth
who sayth: At what time so euer a
sinner shall repent him of his sinne
I will no more remember them.
How great is this that this most lo
uing Father dooth, who vppon the
short and scarce ended prayer of the
prodigall Sonne, could not con
taine himselfe any longer, but that
hee embraced him, and receaued
him with great ioy into his house:
Returne therefore (my brother) to
this gracious and bountifull Father
lift vppe thy heart in time conuen
ient, and faile not incessantly to cry
At the gates of his mercy, and assu
redly beleeue, that if thou perse
uer with humility, hee will at last
aunswere thee; and shewe thee the
secret treasure of his loue, which
when thou hast approoued, thou
shalt say with the spouse in the Can
ticles

cles. If a man shall giue all the substance of his house for loue, hee shall esteeme it as nothing. Cant. 8.

The Argument.

It greatly deceaueth a Christian man to perseuer in his sinnes, and to excuse himselfe, and say, that hee will in short space amend his life; for it blindeth his soule, and burieth it deepely in euill custome, so that he accustometh himselfe more and more in sinne, and causeth vice to take so deepe roote in man, that but very hardly it may afterwards be rooted out.

Chap. 17.

NOtwithstanding, all these which defende the cause of vertue sufficientlie enough, the peruerser sort haue as yet certayne Arguments, whereby they labour to defend their slothfulnes. Hee seeketh occasion that will forsake his friend: But hee that doeth this, is at all times woorthy of reprehension. For there are some, who will aunsvvere in one onelie vvorde, Prouer. 18.

saying: That heereafter they will a-
mend their liues, but that now they
cannot, that they expect some othe
time, some other oportunity to per-
forme the same; thinking now tha
it is hard, and that some few yeere
heereafter, it will bee more eas
This errour truly is very great, an
greater then which, may not any on
be founde out; For if a man wil
perseuer in his euill life, and heap
sinne vpon sinne, how can he after
ward more easily leaue them, whe
he shall be accustomed in his sinne
and the habites of his minde a
more depraued? For in that futur
time which hee proposeth to him-
selfe (if hee proceedeth in his wic
kednes) that euill custome will b
more confirmed, and nature mo
weakned. The deuills power sha
be greater in thee: and thou sha
be farther seperated from God, a
therefore grow more blinder, mo
addicted to sinne, and as it were b
ried in the same. If therefore th
difficulties of this cause be such, wh
is hee of so corrupt iudgement a
mongst vs, that beleeueth his con
uersion, wil hereafter be more eas
the

e cauſes of the difficulties euery
yes encreaſing? For whereas dai-
ſinnes are heaped on ſinnes, it is
t to bee doubted, but that the
nots wher-with the ſoule is bound,
e multiplied, & the chaines where-
it is tyed made ſtronger. The
derſtanding in time to come ſhall
e more obſcured through the vſe
ſinne, the will ſhall be weakened
good works, the appetite ſhall be
ore prone to all euill, and the will
all be ſo weakned, as that the ap-
ite may not be ſubdued thereby.
Which ſince it is ſo, how can it be
at thou ſhouldſt beleeue that in
ture time the affaire of thy con-
rſion will be more eaſie to thee?
nd if thou ſay that thou canſt not
uer-ferry the Foord in the mor-
ing, when as the water is yet at the
eſt ebb in the euening when as the
hannell is full, and the flood like a
erouer-floweth, how canſt thou
et ouer it. If it ſeeme hard vnto
ee to roote out this new plant of
y offences, what wilt thou doe
hen it hath taken deepe roote and
eaueth more ſtrongly to the earth
en euer it did before? Put the caſe

that thou art nowe to fight with a hundreth sinnes, and heereafter thou art to battell with a thousand, nowe with the depraued custome of one or two yeeres, then perchaunce with the imperfections of tenne yeeres. Who therfore told thee that in time to come thou mayst more easily beare thy burthen, which at this present thou canst not sustaine? when as neuertheleſſe, both thy sinnes are daily multiplied, & thy euil customes encreaſe? Dooſt thou not marke that theſe are the cauilations of euil debters? who because they would not repay the money they had borrowed, defer the payment from day to day.

But what amongſt diuers other thinges shall I say of peruerſe custome, and the violence of his tyrannie, which detayneth a man confirmed in his wickednes? It is an ordinarie thing, that he that driueth in a naile, first before he striketh it with his hammer, he firmely fixeth it, and the second time more firmely, and the third moſt strongly: So in our euill workes that wee doe, as were with a great mallet wee more deepe

eeply infixe ſinne in our ſoules, and
ere cleaueth it ſo vnmooueablie,
at nothing may be founde that
ay drawe out or expell the ſame.
ence it is that wee often ſee their
ge to growe childiſh, who haue
onſumed all theyr whole lyfe in
ickednes and offence, & to ouer-
ow with the diſſolutions of their
re-paſſed age, althogh thoſe yeeres
epugne, and nature it ſelfe abhorres
e ſame. And when as now nature
er ſelfe is already wearied & decay-
d, yet doth that cuſtome, which is as
t in force, wander round about,
eking for impoſſible pleaſures: ſo
uch may the impatient tiranny of
ill cuſtome. Hence it is ſaid in the
ook of Iob: His bones ſhal be fil-
ed with the ſurfets of his youth, and
ith him ſhall ſleepe in the duſt:
o that theſe vices haue no terme,
or any ende, beſides that which is
ommon to all other things namely
eath, the laſt limit of euery thing.
ence is that of Ariſtotle: As in
e ſtroake of an Aſpis there is no
medy, except the parts that are
oyſoned be cut off, ſo certayne
inns may only be healed by death.

Iob, 10.

By death therefore these vices are ended, although (if we will confesse the truth) wee cannot truly say that they are ended by death; for they endure alwayes, for which cause Iob also saith: And with him shall they sleepe in the dust. The reason heereof is, because that by the continuance of the olde custome, (which now is conuerted into another nature,) the appetite of vices is nowe already rooted in the very bones and marrow of the soule, in no other sort then a consumption, which is fixed in the bowels of a man, excluding all cure, and admitting no medicine. The same doth our Sauiour shew in the resuscitation of Lazarus being foure dayes dead; in which he vnto whom all things were easie, shewed a certaine difficulty; for he was troubled in spirit and declared that they had neede of much calling vppon, who are hardned in the custome of sinning, to the ende they shoulde awake. Other dead men hee reuiued with lesse words and signes, that our Lorde might signifie, how great a miracle it is, for God to raise againe from

death,

death a man buried foure dayes and stinking, that is, to conuert a sinner buried in the custome of his sinne. But the first of these foure dayes, as witnesseth Saint Augustine, is, the delight of tickling in the hart; the second, consent; the third, the deed; and he that attaineth this fourth day as Lazarus did, is not raised againe, but by our Sauiours loude voyce and lamentable teares. All these things euidently declare the great difficulty, which the deferring of repentance and conuersion bringeth with it: and that by how much longer the repentance is deferred, by so much it is made more difficult. Consequently also, by these it may be gathered, how apparant their errour is, who say that the time will hereafter be more easie for their amendment.

The Argument.

Penitence is not to be deferred, til the end of our liues: for then is fauour hardly obtayned at Gods hands, and death is most dangerous; For he that hath lived euilly, dyeth worse, since according to the workes, the rewards are also answerable.

Chap. 18.

OThers are so blind and bewitched, that they are not content with the misdeeds of the time past; but they perseuer in the same to the end of their lyues, and reserue their repentance till the houre of their deathes. O time to be feared? o terme perilous: And doost thou perswade thy selfe for so small a price, to purchase the Kingdome of heauen, and that thou canst so easily attaine the seate of the Angells? Seest thou not ỹ whatsoeuer is done in that houre, is more of necessitie, then of will? is done rather by compulsion, then liberty, and proceedeth rather from feare, then loue;

and

and although of loue, yet not of the loue of GOD, but of selfe loue, whose property is to feare detriment, and to flie incommodity? Seest thou not that it is contrarie to the lawe of iustice, that hee that hath enthralled him selfe all the course of his life, to the seruice of the deuill, in the end should come vnto GOD, and require rewarde at his handes. Remembrest thou not those fiue fooliſh Virgines, of whom Christ speaketh in the Gospell, which then began to prepare theyr account, when it was to be iustified? What other euent is to be expected by thee, if after thou art admoniſhed by this example, thou persеuer in this thy negligence and careleſnes? God trulie can when hee will inspire true repentance into thee, but howe often dooth hee it in that houre? and howe fewe are they that at that time truly repent?

Aug de vera et falsa penitentia. cap. 17. Amb. exhortation. ad penitent. Ieronimus in Epiſt. in Eusеb. tan. 9.

Search Saint Augustine, Saint Ambroſe, Saint Ieroſme, and all the Doctors of the Church, & you ſhall ſee how doubtfully and dangerouſly they speake of this matter. Thou ſhalt

ſhalt alſo vnderſtande howe great thy madnes is, that without care preſumeſt to ſaile ſo perilous a Sea, of which ſo exſpert Nauigators haue ſpoken ſo doubtfully, and with ſo much feare. It is an Art to die well, which ought to bee learned in the whole lyfe: For in the houre of death, ſuch and ſo great they be, that make vs die; that there ſcarce remayneth any time to teach vs to die well.

It is a generall rule, that ſuch as the life of a man is, ſuch alſo is his death: Therefore whoſe life is euill, his death alſo ſhall be euill, except God alter the ſame by ſome ſpeciall priuiledge. This is not mine but the Apoſtles opinion, who ſaith, that the end of the wicked ſhall be anſwerable to theyr actions: for in common ſpeech, neither is there a good ende to be exſpected of euill workes, neyther an euill of good. Turne ouer all the Scripture, ſearch the diuine pages, and thou ſhalt find nothing repeated ſo often, as that as a man hath ſowed, ſo ſhal he reape: that the wicked in the end of their lyues ſhall gather their fruites: that

God

God ſhall giue to euery one accor-
ding to his workes: that the end of
euery one ſhall be conformable to
the life, which hee liued: and that
the iuſtice of the iuſt ſhall be vppon
his head, and the curſe vppon the
head of the reprobate; and a thou-
ſand ſuch like ſentences are euerie
where found in the Scriptures. If all
the whole Scripture might be pou-
red foorth, that, that which iſſueth
there-from might be ſeene truly
nothing would appeare ſo often re-
peated, then this ſentence: If all thy
works are wicked, what other prog-
noſtique can we giue from this A-
ſtrolobe? If ſuch be the ende, what
were the midſt, and what the life it
ſelfe? What other thing is there to
bee exſpected, that thou ſhouldſt
gather in another lyfe, but corrup-
tion, that in this lyfe haſt ſowed
naught elſe but corruption? For *Luke, 6.*
neyther (ſayth our Sauiour) doe we
gather Figgs of thornes, nor Grapes
from bryars. And if the houſe of a *Prouerb. 2.*
ſinner be caſt downe to death, and
his foote-ſteppes to hell (as ſayth
Salomon) what can let but that the
end be ſuch, that the tree or wall
fall

fall on: that side towardes which i
berided, and threatned ruine? Fo
he whose life, whose workes, whos
thoughts are wholy enclined to hell
which hee deserueth; whether a
last shal he goe? where is his place
where is his Mantion, but in hell
whether all that is his doe haste
Whether at length shall hee goe to
enhabite, that heere walketh in in-
teriour darknes, but to the exteriour
obscurity? Why dost thou vainely
perswade thy selfe, that hee in the
end of his pilgrimage shall come to
heauen, that readily walketh, and
hath alwayes vvandered towardes
hell?

¶ This matter is largely handled
lib. 1. of the Guide of a sinner, chap.
26. whence these things are taken.

The

The Argument.

No man ought to abuſe Gods mercie, nor vnder the hope thereof, perſeuer in ſinne, for if the ſame mercie doe ſo patiently ſuffer ſo many Infidells in this worlde, and euill Chriſtians in the Church, it will alſo ſuffer thoſe that ſinne to bee damned.

Chap. 19.

AND if thou ſay that the mercy of God is great, and that it comforteth thee ſo much, that perſeuering in thy peruerſe and wicked lyfe, thou truſteſt, that thou ſhalt be ſaued; I pray thee what ſin may be more haynous? Thou ſayſt that the mercie of God is immeaſurable, for he would lyke an offender, be crucified for ſinners; I confeſſe it verily to be great, for it ſuffereth thee to breake out into this curſed blaſphemie; ſuch as is this, that thou wilt that his bountry ſhould fauour

thy

thy iniquity, thou ſhouldſt take his croſſe, which hee apprehended, as a meane that the kingdome of ſinne might be deſtroyed, thou takeſt it as a meane, whereby ſinne may be protected and defended: and where thou oweſt him a thouſande liues, if thou hadſt ſo many, becauſe hee ſacrificed vp his life for thee: there catcheſt thou an occaſion alſo to deny him that life which thou haſt, nay rather, that which thou receiuedſt from him. Our Sauiour more greeueth at this, then the death it ſelfe which he ſuffered for thee: for hee that lamenteth not in his death, complaineth greeuouſly of thy ſins by the Prophet, ſaying: Vpon my backe haue ſinners built, they haue prolonged their iniquity. Tell me (I pray thee) who taught thee ſo to argue, that by reaſon that God is good, thou ſhouldſt conclude that it is lawfull for thee to follow ſinne and iniquity. The holy ghoſt ſeemeth to conclude after another maner; namely, that by reaſon that God is good, hee gathereth him to be worthy to be honoured, obayed, and loued aboue all things. And be-

Pſal. 111.

cauſe

cause God is good, it is reason also that man should be goode, and hope in him: who when hee is a most grieuous sinner, is ready to receiue him into grace, if with all his hart he conuert himselfe vnto him. Because God is good, and so good, truly it is a double sinne to offende so great a goodnes. Therefore by how much the more thou amplifiest the goodnes of God, by so much the more doost thou make hainous thy sinne which thou committest against him. Nowe is it requisite, that so greeuous a sinne should bee punished: for such is the nature and office of the diuine iustice (which as thou thinkest is not opposite, but a sister and reuenger of the Diuine bounty) that it cannot leaue so enormous an iniury vnpunished.

Perseuering therfore in thy sinne, thinke not that thou hast any interest in the mercy of God but rather that his iustice attendeth thee, & innumerable others. Heare I pray you what the diuine mercy winketh at, and suffereth. Thou canst not deny me, that of a hundred parts of thys worlde, there is but one of them

christian

christian, and of ninety nine others, there is not one of them to bee saued. For it is without all question, that euen as without the Arke of Noe in the time of the Deluge, no man was saued, neyther out of the house of Rahab in the Citty of Iericho; so no man can be saued that is founde out of the house of God, which is his church.

But beholde that part which is made famous by the name of the christians, and see in what estate the Christian affaires doe stande in this most corrupt world, and thou wilt confesse, that in this misticall body, that from the sole of the foote, vnto the crowne of ỹ head, there is scarcely any member to be found, that is sound. Choose any one that best liketh thee, of those famous cities, in which the steps of pure & sincere religion and doctrine are yet extant; Run afterward thorow all the lesser cities, villages, and castles, in which there is scarce any memory of religion left, and thou shalt finde the people, of whom that of Ieremy may truly bee affirmed: Walke about the wayes of Ierusalem, and

behold

behold and consider, and seeke thorowe the streetes thereof, whether you finde a man dooing iudgment, and seeking fayth, that is, a truly iust man, and I will bee mercifull vnto him. Walke likewise not onely the Tauerns and publique places, for they for the most part, are dedicated to lyes, trifles, and deceits, looke into the houses of thy neighbours, (as Ieremie did) & thou shalt know Chap. 2. that there is no man that speaketh good, neyther shalt thou heare ought else but murmures, lyes, cursings, othes, & blasphemies. There is no man that repenteth him selfe of his sinne, saying: What haue I done?

To conclude, thou shalt in effect finde, that the harts and tongues of men, are imployed in no other thinges, then earthly and priuate commodities, neyther shalt thou heare GOD any otherwise named, but in othes and blasphemies, in which they abuse gods name; which memory of his name, God cõplayneth of by the same prophet, saying, They remember me, but not as they ought, swering vntruly by my name.

So

So that by the exterior ſignes, it is ſcarcely knowne, whether this people be Chriſtian, or gentile: except it be after the maner that we know bells, which are ſeene a farre of, but are knowne by their ſounde: So mayſt thou knowe them by theyr othes and blaſphemies, which are meerely heard; the reſt can neyther be knowne nor iudged.

But (I pray you) howe may ſuch be numbred amongſt the rancke of thoſe of whō Eſay ſpeaketh; Whoſoeuer ſhall ſee them, ſhall knowe them, becauſe theſe are the ſeede which God bleſſed. And if the lyfe of Chriſtians ought to bee ſuch, that they that behold them a far, ſhoulde iudge them to be the ſonns of God, in what place ought they to be reckoned, who rather ſeeme to bee ſcoffers, depraiers, deceauers, and contemners of God, then true chriſtians?

All theſe things are more amply diſcourſed by mee, that thou mayſt vnderſtand that if (notwithſtanding the mercy of God which thou pretendeſt) GOD permitteth ſo many infidells, and ſo many euill Chriſtians

ans to be in his Church, and ſo many of the infidels and euill Chriſtians to perriſh, that hee permitteth not thee alſo to perriſh with them, whoſe lyfe thou dooſt imitate. Dyd the heauens perhaps reioyce vppon thy byrth, or doe the iudgements of God, and the lawes of the goſpel then ceaſe, that the worlde may be one to thee, and other to another man? If therefore notwithſtanding mercy, hell be ſo dilated, & ſo many thouſand ſoules are daily ſwallowed vp by the ſame, ſhal thy ſoule onely be excluded therfrom, if thou perſeuer in thy ſinnes?

What if wee referre hether alſo thoſe terrible examples of diuine iuſtice, which are found in Scripture: namely, the fall of Angels, the ruine of Adam, and thoſe thinges which ſucceeded the ſame. to wit, payne and miſery? If we induce the whole earth drowned by the deluge, thoſe fiue Citties conſumed by fire and brimſtone, Dathan & Abiron, ſwallowed vp by the earth aliue? If Nadab and Abihu, and out of the new Teſtament, wee adde the ſuddaine death of Ananias and Saphira, to the

precedent, what wilt thou thinke? what wilt thou say? what canst thou expect from the diuine mercy, perseuering in thy sin? But least thou shouldst say, that God was seuere & cruell in times past, but now merciful and peaceable, consider that with this affability & clemency also, hee suffereth al ỹ which thou hast heard, neither shalt thou bee exempted or free from these, but that thy punishment also shall attende thee, albeit thou art called a Christian, if so be thou art found a sinner. Shall God therfore loose his glory, because hee condemneth thee? Hast thou I pray thee, any thing singuler in thee, for which cause God should forbeare thee aboue any others, with all thy good & euil manners? or hast thou som immunity which others haue not, by reason of which hee should not condemne thee with the rest, if thou be no lesse euil then they are? Consider (I pray thee) the sonnes of Dauid, to them, for the many & singuler vertues of their Father, many priuiledges were promised, yet neuertheless, God woulde not leaue their sinnes vnpunished: for which

cause

cause, some of thé, had an euil end. Where is therefore thy vaine hope? why dooſt thou vainly truſt, conſidering their ouer-throwe, that thou pertaking theyr ſinnes, ſhalt not be damned? Thou art deceiued my brother, thou art deceiued, if thou thinkeſt that is to hope in GOD. This is not hope, but preſumption. For it is hope to truſt, that God will forgiue all thy ſinnes, and receaue thee into fauour, if thou art penitent, and forſake thy euill wayes, although thou art wicked and abhominable: but it is preſumption that thou ſhalt be ſaued and bleſſed, in perſeuerance of thy ſinnes. Thinke thou that it is no ſmall fault, for it is numbred amongſt thoſe, that are committed againſt the holy ghoſt. For hee that preſumeth after thys manner, ſtaineth the diuine bounty with no ſmall iniury and ignominy, which in eſpeciall are attributed to the holy Spirit. But theſe ſinnes, (as witneſſeth our Sauiour) are neyther forgiuen in thys world, nor in the world to come.

The

The Argument.

The excusation that the loue of the world is cause of sinne, is false, and inuented by a carnall Christian, who hath not tasted spirituall good, and therefore neglecteth and contemneth the same which are good indeede, and embraceth those that are false, fraile, and temporall & which he knoweth not himselfe. For if he knew them, hee should truly perceiue how light they are, & how vnworthy to be esteemed. Contrariwise, how profitable the spirituall are, and how much to be estimed.

CHAP. 20.

BVt perchance thou wilt say, that the loue of thys world, & the thinges that are therein, haue captiuated thy hart, and led thee from the way of iustice. Thys is the excuse of a man that hath not tasted spirituall benefites, & therefore these carnal goods are so much esteemed by him. The clowne thinketh, that there is nothing more precious then his cot-

tage,

tage, because hee hath neuer seene the proude and stately buildings of great cities. The infant, issuing out of his mothers wombe, mourneth and weepeth, because hee knoweth not that the world is far more better that hee entreth into, then the prison from whence he issueth. The men of former times highly esteemed their cottages made of turffe, and couered with straw, before they saw more substantiall buildings. To all these may carnall men bee compared, who neuer saw or had experience of the spirituall goods, neyther tasted the sweetnes, dignity, nobility, and beauty of the same; and therefore they more esteeme these false and fraile benefites (which indeede are nothing lesse) then the spirituall, which are onely thought worthy the name of benefites. For if they had knowne them, it could not be, but that they should despise those that are carnall, according to that of the prophet: And thou shalt destroy thy siluer grauen plates, and thy garment made of gold, & thou shalt disperse thē, like the menstruous cloth of a woman, go out shalt

thou ſay thereto. Euen as therefore men haue caſt away their falſe gods, after they acknowledged the true God, they alſo ſhall caſt away and deſpiſe the falſe goods of this world, euen preſently, as ſoone as they ſhal taſte the true and celeſtiall goods. For as ſoone as a man hath taſted the ſweetnes of ſpiritual things (ſaith Saint Bernard) he deſpiſeth the fleſh, (that is, all the goods and pleaſures of this world:) and thys is the principall reaſon of this error, which ſo much blindeth the men of thys world.

Beſides this errour, there is another, namely, that men not onelie knowe not ſpirituall thinges but are alſo vtterly ignorant of temporall. For it is impoſsible that they ſhould loue thoſe temporall goods & pleaſures in ſuch ſort, if they had the true knowledge of the ſpirituall. Tell mee (I pray thee) what is the World, with all that which is in it? (if wee diligently pry into the ſame, and obſerue the fallacies thereof, together with his weapons and manner of proceeding,) What other thing (I ſay) is it? but a den of do-

lors

lors and troubles, a ſchoole of vanitie, a market place of deceit, a labonnth of errours, a priſon of darknes, a way by-layde with theeues, a lake full of mud, and a ſea which is cõtinually mooued with ſtormes and tempeſts?

What els is the world but a ſterill Land? a fielde planted with thornes and bryers? a Woode full of brambles? a flowring garden, but producing no fruite? VVhat is the world but a flood of teares? a fountaine of cares? a ſweet venome? a well-pennd tragedy? a delightfull frenzie?

VVhat goods (I pray you) are founde in the whole worlde, which are not falſe? and what euills, that are not aſſured? His reſt hath labour, his ſecuritie is without foundation, his feare hath no cauſe, his labours are without fruite, his teares without purpoſe, and purpoſe without ſucceſſe, his hope is vaine, his joy fayned, and his griefe true. Repeating therefore all thoſe thinges which are before ſpoken, it by ſo manie reaſons, examples, and experiences it be manifeſtly prooued,

that there is neither rest, nor the felicitie which we seeke, to be found, but in GOD onely, and not in the world, why seek we it besides god, and not rather him in it? Thys it is that blessed Saint Augustine admonisheth, when he sayth; Run ouer the sea, the earth, and all things, search the whole world, thou shalt euery way repent thy selfe, except God be thy refuge.

¶ The Authour disputeth of thys matter most copiously in the guide of a Sinner, lib. 1. chap. 28.

The Argument.

That the way of our Lord, is no more hard and difficult, but made plaine and easie by Christ and his benefites: namely, his Passion, Resurrection, and Ascention: as also indeuouring in the same, wee are assisted by the holy ghost.

CHAP. 21.

THere are some that excuse themselues, saying, that the way of our Lord is straite & difficult, because in the same there are diuers difficult precepts, and such as are contrarie to humane affection and appetite. This is one of the most principall excuses which sluggish and slothfull men, infer in this affayre. But they that say so, although they be Christians, and liue in the law of grace, notwithstanding, they knowe not this mistery, neither haue they learned the first letter of this lawe. O wretch that thou art, thou that sayst thou art a Christian, tell mee, Why came Christ into the world? Why shed he his blood? Why instituted

hee his Sacraments? Why sent hee the holy Ghost? What meaneth the voyce of the Gospell? What the Worde of grace? What includeth that most sacred name of IESVS? If thou knowest it not, aske of the Euangelist, and hee will tell thee: Thou shalt call his Name IESVS, for hee shall redeeme his people fro theyr sinnes. *Math.1.*

What other thing is included in thys name of Sauiour and Deliuerer, what other thing is it to bee sa-ued and deliuered from sinnes, then to obtayne remission of sinnes past, and obtaine grace to eschewe the same in time to come? For what other cause came our Sauiour into the world, but to helpe thee, and to further thy saluation? Why would hee die vppon the Crosse, but that hee might kill thy sinne? Why rose from death, except to rayse thee and make thee walke in newnes of life? Why shedde he his most pre-cious blood, except to make a me-dicine or plaister, to cure and heale thy wounds?

For what other cause instituted hee the Sacraments of the Church, but

but for the remedy of thy sinnes? What other fruit is there of his most bitter passion, and comming into thys world, but that he might plaine and prepare the way, which before was horred & full of thornes, straite, and tedious?

Thys is that which the Prophet Esay fore-tolde, that in the dayes of the Messias, euery valley should be exalted, and euery mountaine and hill humbled, and all the euill, indirect, and tedious pathes, should bee made plaine. Finally, why besides all these thinges, sent hee the holie Ghost from heauen, but that thy flesh should be conuerted into Spyrit? and why sent he him in the semblance of fire, but that like fire hee should enflame, illuminate & transforme thee into himselfe, & should lyft it vp, from whence at first it had descended? Whereto serueth grace, with infused vertues which are begotten thereof, but to lighten and make the yoake of our Lord tollerable? to make vertue easie, that men might reioyce in tribulations, that they might hope in perils, that they may ouercom in temptations?

Esay 40.

This is the beginning, this the middle, and this the end of the gospell. It is needful also that we know, that euen as one earthly man & a sinner, namely Adam, made all men earthly and sinners: So also that another man, celestiall & iust, to wit, Christ, came to make all men that will receiue him, celestiall and iust. What other thing haue the Euangelists written? what other are the promises deliuered vnto vs by the Prophets? what other things preached the Apostles? This is the summe of all Christian Theology; thys is the abreuiated word, which our Lorde made vppon the earth. Thys is that consummation, and abbreuiation, which Esay sayde hee heard of our Lord, which so many ritches of vertues and iustice did consequentlie follow.

Imagine thy selfe (my brother) that first thou commest as a young scholler to Christian religion, & demaundest of a certaine wise Diuine, what it is that this new religion prescribeth? Hee will aunswere thee, that nothing else it requireth at thy handes, but that thou bee a good man;

man; and that thou mayst endeuor in this study with fruit, that the same religion giueth thee assistance: For commaunding that a carnall man should be made a spirituall, it giueth the holy Spirit, and by the benefite thereof he is made spirituall. Truly it is to bee lamented, that so manie yeeres thou hast borne the name of Christ, warfared vnder Christ, & yet art ignorant of the difference, which is betweene a Christian and a Iewe, betweene the law of the letter, and the lawe of grace. Thys difference heerein consisteth, (for since thou knowest it not, I will teach it thee) that the law of the letter, commandeth a man to be good, and yeeldeth not strength to performe that which is commaunded: but the law of grace, both commaundeth this, and giueth grace and helpe to thee to be good, and that thou mayst forsake thy sinnes. That commanded thee to fight, but gaue thee no wepons, whereby thou shouldst ouercome; it commaunded thee to ascende vnto heauen, but shewed thee no ladder, commaunded men to be spirituall, but gaue them not

the holy Ghost: But now all other thinges are farre otherwise: That former lawe being repealed, and other succeeded farre different from the other, and that by the merit and bloode of the onely begotten sonne of GOD. Wherefore dooſt thou; as if that olde lawe were not yet taken away, nor Christ had come into this worlde, play the Iewe as yet, and truſteſt to thine owne ſtrength, ſuppoſing by thine owne fortitude, that the lawe may be fulfilled, and thou iuſtified in that ſort.

Not onely grace but charity alſo make this law light and eaſie, for this is one of the chiefeſt effects of diuine charity. For which cauſe S. Auguſtine ſaith, that the labours of louers are no wayes burthenſome, but delightſome vnto them, as are thoſe of Hunters, Faulkners, and Fiſhers; For in that which is beloued (ſaith he) eyther there is no labour, or the labour is beloued. For this is the cauſe why Saint Paule ſaith with ſo much conſtancie, that nothing may ſeperate him from the loue of Christ.

Auguſt. de ſancta viduitate.

Rom. 8.

And

And if we diligently consider likewise, what Christ, and all the Saints haue suffered; it shall not be troublesome vnto vs to suffer persecution for iustice, and what so euer difficulty encombereth vs in the way of our Lorde, will seeme light vnto vs. By all which it may bee easily gathered, how the Scriptures are to be recõciled the one with the other, whereof some say that the way of our Lorde is difficult, other say it is easie. So Dauid: For the wordes of thy lipps I kept hard wayes. And in another place: I haue delighted in the way of thy testimonies, as in all riches; For this way hath two thinges in it, difficulty, and sweetenes: one by reason of nature, the other by grace; so that what is difficult by reason of the one, in respect of the other is made delicious and sweete. Both of them our Lorde speaketh of, when hee saith, that his yoake is sweet, and his burthen light: For when he saith yoke, he signifieth grauity, which is in the way of the Lord, but when he saith sweet he insinuateth facility, which is by meanes of grace which is giuen.

Psal. 16.

Psal. 118.

Math. 11.

But if you ſhall aske mee, howe it may be a yoake, and ſweet, when as the nature of a yoake is to bee heauie? To this I aunſwere, that the reaſon hereof is this, becauſe our Lord lighteth the ſame, as he promiſeth by his prophet; And I will be vnto them, as hee that lighteth

Hoſea, 12. theyr yoake vpon theyr ſhoulders. What wonder is it therefore, if the yoake bee light, which our Lorde ſuſtaineth, liſteth vp, and as it were he himſelfe beareth?

If the buſh burned and was not conſumed becauſe our Lord was in it, what wonder is it that the burthen ſhoulde be light, if in the ſame the ſayd Lord be, that helpeth vs to beare it? Will yee that I ſhowe yee as well the one as the other, in one and the ſame perſon? Heare what

2. Cor. 4. the holy Apoſtle ſayth; Wee ſuffer tribulation in all things, yet are wee not troubled, we are approued, but not forſaken, we ſuffer perſecution, but are not left deſtitute, we are hūbled, but not confounded, wee are caſt downe, but we perriſh not. Behold heere on the one ſide there is labour & trauell, on the other, com-

fort

sort and sweetnes, which our Lorde yeeldeth to them. Truly the Prophet Esay insinuateth the same also, when hee saith; They that trust in the Lorde, shall change their fortitude, and shall assume winges as it were an Eagle, shall runne, and not be trauailed; shall walke, and not be weary. Dooſt thou see heere the yoke lightned by grace; seest thou the fortitude of the flesh, changed into the fortitude of the spirit? or that I may speake better, the fortitude of man, into the fortitude of God? Seest thou howe the holy Prophet concealeth not eyther the trouble, or the quiet? Thou hast not therefore my brother any cause, for which thou shouldst abhor this way, although it be wearisome and difficult, when so many & so mighty the meanes be that make it plaine and easie. Esay, 40.

The

The Argument.

A man ought not to deferre his repentance and amendment of life from day to day, but presently turne vnto our Lord, and repent for all his sinnes, whereby hee hath offended the diuine Maiestie, and his neighbour.

CHAP. 22.

WEll therefore my brother, if on the one side there be so many and so effectuall reasons, which call vs to the amendment of our liues; and on the other side we haue no iust excuse, that may induce vs from reformation of our wayes. Tell me (I pray thee) how long dooſt thou deferre thy repentance? when at the length wilt thou begin a better manner of life? Looke into (I pray thee) thy fore-paſſed life, and ſearch all thoſe yeeres which thou haſt liued, regard the age in which thou now liueſt; and thou ſhalt vnderſtand that it is now time, nay rather, that the time is paſt, in which for thy offences thou

thou wert to repent & turne to God. Remember thou art a Christian, regenerated by the water of Baptisme, that thou hast God for thy Father, the Church for thy Mother, the milke of the Gospell, a dainty that thou art nourished by, the Apostolicall & Euangelicall doctrine, & that which is more worthy, with the bread of Angels: that is, with the most sacred Sacrament of Christes bodie and blood, and by all these nothing at all bettered, but to haue liued no lesse dissolutely, then if thou hadst beene an Ethnique, without hauing any knowledge of God. For tell me what kinde of sinne is it which thou hast not committed? what forbidden tree is there, whose fruite thou hast not affected? what fielde which thy lust hath not ouer-past? what euer hath beene offered to thy sight, that thou hast not desired? what appetite hast thou euer resisted, vnder the remembrance of God and Christian profession? what els more couldst thou haue done if thou hadst not had faith? if thou expectedst no other life after this? If that strickt iudgement of God were not to be

feared?

feared? what is thy life but a continuall web of sin? a dunghill of vices? a way beset with thornes? and a rebellion against God? with whō hast thou hetherto liued, but with thine owne appetites, with the flesh, with ambition, with ỹ world? These were thy gods, these thy Idols, which thou seruedst, & whō thou calledst vpon. Tell me, what respect hadst thou of Gods law & obedience towards him? euen no more didst thou feare him, then if he had bin a wooden God. For it is most certaine that there are many Christians, that with the same facility where-with they would sinne, if they beleeued God were not, doe also now sin notwithding they beleeue ỹ there is a God, they offend no lesse offending one, then they would do if they beleeued none: And what greater iniury may be done to ỹ diuine Maiesty? Finally, beleeuing all those things, which Christian Religion propoleth to be beleeued thou hast so liued, as any other wold haue liued, who thought all our faith to be but an olde wiues tale, and very ridiculous toyes.

And if the multitude of thy sinnes

that are paſt, terrifie thee not, & the facility where-with thou cõmittedſt them ſtir thee not, at leaſt-wiſe what doth not his Maieſty and highnes moue thee, againſt whom thou haſt ſinned? Lift vp thine eyes & behold the immenſity and greatnes of that Lord, whõ the powers of heauen adore, before whoſe Maieſty lies proſtrate, whatſoeuer the circuit of the world containeth: in whoſe preſence whatſoeuer is created, is naught elſe but a light ſtrawe: and ſee how vnwoorthy it is, that thou ſo abiect a worme as thou art, dareſt ſo often offend and prouoke the eyes of ſo great a Maieſtie vnto anger.

Conſider the fearefull greatnes of his iuſtice, and the memorable puniſhments which frõ the beginning hetherto hee hath exerciſed in the world, & with whom he hath perſecuted ſinnes, not onely in perticuler perſons, but in whole Kingdomes, Citties, & Prouinces alſo, yea, in the whole world: neither in the world only, but in the heauens, not only in ſtrangers & ſinners, but alſo againſt his moſt innocent ſonne, who would ſatisfie for all that which we ought.

Now

Nowe if that be done in a greene wood, and for other mens sins, what shall be done in a dry, and for our owne sinns? What therefore more fondly & more imprudently may be done, then that a vile miserable man durst delude God, who hath so powerfull hands, that if he extend them, and touch him with them, with a verie little touch hee can thrust him headlong into the depth of hell.

Mark besides this the patience of this Lord, who so long time expecteth thee as long as thou hast offended him, and if thou after so many ritches, & long suffering of patience, where-with hee hath hetherto expected thee, persеuer in abusing his mercy, & prouoking his wrath. He will shake his sword, and bende his bow, in which he hath prepared the vessels of death, and he will shoote his arrowes against thee.

Psal. 7.

Wey the profundity and bottomlesse pit of his iudgements, of which wee reade and daily see admirable miracles and examples. Let vs behold Salomon after his so admirable wisedome, after his edition of three thousand parables, after the most

profound

profound misteries he wrote in the Canticles, lying prostrate before Idolls, and reprooued by God. Let vs behold one of those seauen Deacons of the Primatiue Church, fulfilled with the light & power of the holy Ghost, made not only an Heretique, but an arch Heretique, and an Author and Father of heresies. We see daily many stars of the heauen fall to the earth, with a miserable ruine, to wallow in the durt, to eate the huskes of the Hoggs, who a little before sitting at Gods table, were nourished with the bread of Angells. And if the iust for some hidden pride, negligence, & ingratitude, were in that man nere cast out of Gods fauour, hauing many yeres faithfully serued him, what must thou expect who hast done naught else in thy life, but offend God instantly.

Let vs see therfore now, thou that hast liued thus, is it not requisite, that at length thou giue ouer to heape sin on sinne, or conioine debts with debts? Is it not needfull that now thou begin to appease God, & disburthen thy soule? doth not reason

require, that thou hold thy selfe content, that the remainder of that thou hast bestowed on the worlde, the flesh, and the deuill, bee giuen to him that gaue thee all things? Is it not rightfull, that after so long a time, & so many iniuries done vnto GOD, thou at last feare the diuine iustice, which by howe much the more greater patience it tollerateth thy sinnes, by so much the more greeuous torments and greater iustice dooth he chastise sinners? Is it not woorthily to be feared, that so long a time thou hast continued in sinne, so long liued in the disfauour of God, to haue so mighty an aduersary, who of a gracious Father, is made a iudge and an enemy? Is it not to be feared least that the violence of euill custome be turned into another nature, and there-from arise a necessity of sinne, and somewhat more? Is it not to bee suspected, least thou fall by little and little into greater offences, and that thou be deliuered into a reprobate sence, into which when a man is falne, hee hath not then any reason of any thing, how great soeuer it be.

Iacob

Iacob the Patriarch sayde to his Father in lawe Laban: Fourteene yeeres haue I serued thee, & all thy possession was in my hands, I haue hetherto administred all thy domesticall affaires, it is requisite therfore that at last I prouide for mine owne house. And thou if thou hast serued the worlde so many yeeres, were it not conuenient, that now at length thou shouldest beginne to prouide for thy soule, and somewhat more circumspectly then heeretofore, regard the happinesse of the life to com? There is not any thing more short and fraile then mans life. And if thou so carefully studiest for things necessary in this so fraile lyfe, why doost thou not also imploy some labour in those things, which shall perpetually endure.

The

The Argument.

It is necessary that a man cõsider himselfe, and remember that hee is a Christian, and firmely assent to all thinges which our fayth setteth downe, whereto eyther loue or feare ought to moone him. What thing soeuer is created, inuiteth vs to the loue & seruice of God. Let a man therefore seeke wisedome, and hee shall heare all the words of Christ, who was crucified for his saluation.

CHAP. 23.

ALl these beeing thus, I pray thee now (my brother) and intreate thee by the blood of Christ, to call thy selfe to account, and remember that thou art a Christian, and beleeue all those things which our fayth preacheth vnto thee. Thys fayth sayth that thou hast an appointed Iudge, before whose eyes, all thy steps and moments of thy life are present: & bee assured, that the time will one day come, wherein he will call thee to account for euery act; yea to the least idle word. This fayth teacheth a man, that when he dieth, he doth

not altogether periſh, but that after this temporall lyfe, there remaineth an eternall; that our ſoules die not with our bodies, but that our bodies buried in the earth, our ſoules ſeeke out another region, & a newe worlde, where they ſhall haue a lot and ſocietie, aunſwerable to theyr life and manners in this world. Thys fayth auoweth the reward of vertue, and the puniſhment of ſinne to bee ſo high & mighty, that if the world were full of bookes, & all creatures were writers, firſt ſhould the Wryters be wearied, and firſt ſhould all the bookes be repleniſhed, before eyther matter wanted to diſcourſe of them both, or ſufficient might be written, what they containe in them according to theyr greatnes. That fayth certifieth, that ſo great are our debts which we owe vnto God, and ſo worthy the benefites we receaue at his handes, that if a man ſhoulde liue ſo many yeres as there are ſands in the Ocean ſhoares, they ſhoulde ſeeme of ſmall continuance, if they were all of them conſumed in the onely ſeruice of God. Finally, the ſame fayth teſtifieth vnto thee, that

vertue

vertue is a thing so precious, that all the treasures of this world, & al that which mans hart can either desire or imagine, is not any wayes to bee compared therewith.

If therefore such and so many things inuite thee to vertue, howe commeth it to passe, that there are found so rare and few louers & followers of the same? If men be moued by profit, what greater profit then eternall life? If by feare of punishment, what torture more terrible then that of hell? If by reason of the debt, obligation, or benefit, what greater debt then that, wherein wee are bound vnto God, as well by reason of him, that is himselfe as himselfe, as for those things we haue receiued of him. If feare of danger moue vs, what greater perill then death, whose houre is so vncertaine and reason so strict? If peace, liberty, tranquilitie of spirit, and sweetnesse of life be desired of the whole world, it is manifest that all these are more aboundantly found in the life which is led according to the prescript of vertue, then that which is past ouer, according to a mans

and humane passion: for a man is created reasonable, not a brute beast, and without reason. But if all these seeme to haue but small moment to perswade vertue, shall it not suffice to see God descend from heauen vpon the earth, and made man? and whereas in sixe dayes hee had created the whole world, he consumed thirty yeeres, and lost his life in reforming and redeeming man. God dieth, that sinne may die, and we will that that liue in our harts, to depriue thee of life, for which the very sonne of God suffered death? and what shall I say more? There are many reasons in this one, for I say not that Christ is to be beheldd hanging on the Crosse, but whether so euer we turne our eyes, wee shall finde that all things exclaime, and call vs to this goodnes: for there is not a creature in this world, if it be well considered, that doth not inuite vs to the loue & seruice of our Lord: So that as many creatures as there are in this world, so many Preachers are they, books, reasons, and voyces which excite and inuite vs to that office. How is it therefore possible

that so many voyces, so many promises, so many threatnings suffice not to worke the same in vs? what could God doe more then he did, and promise more liberally then he promised? and threaten more seuerely then hee threatned, that hee might draw vs to him, and driue vs from sinnes? And is the arrogance of men as yet so great, or to speake more aptly, are men in such sort inchanted, that hauing faith they feare not, to rest all their life time in sins? to goe to bed in sinne? to rise and awake from sleepe in sinne? I, and that with such security, and without any scruple, as that neither for the same sleepe flieth from their eyes, neyther their appetite to eate perisheth, in no other sort then if all they beleeue were dreames, or that the Euangelists did write were lies?

Tell me thou traytour, tell me thou Titius, that art to burne in perpetuall flames of hell, what more couldst thou doe, although that all that thou beleeuest were lies? For I see thee for feare of temporall iustice refraine thy appetites in some sort; but for the feare of God I see

thee not abstaine from any thing to which thy voluptuousnes draweth thee, neyther estewest thou the reuenge, neither doest thou that which he commaundeth, neither art thou ashamed to doe all that which thou desirest, if thou hast power to performe it. Tell me thou blind man, tell me thou foole, in such security what doth the worme of thy conscience? where is thy faith? where is thy braine? where thy iudgment, where thy reason: which as thou art a man, is onely remaining vnto thee. How canst thou but feare so great, assured, and true perils? And if a man should sette meate before thee, & another, though a lyer, shold say they were infected with venom, durst thou either prooue or tast thē, although they were most delicate and sweet, and not beleeue the lyer that told thee this? And if the Prophets. Apostles, Euangelists, yea, and God himselfe should affirme & say vnto thee, Death is in that pot, &c. Death is in this meate, ô wretched man, death is in this little pleasure which the deuil presenteth thee with, how can it be but that thou [illegible]

4. Reg. 4.

be afraid to take Death with thine owne hands, and drink thine owne perdition? what doth that faith doe heere in thy hart? what the iudgement? what the reason that thou hast? where is thy light when as none of these can stay the streame of thy sinnes? O wretch, frantick, senceleſſe, strooken with astonishment by the enemy, condemned to perpetuall darknes interiour & exterieur, for from this to these is a short cut; blind to see thine owne misery, ignorant to vnderstand thine owne harmes, and harder then adamant that feeleſt not the mallet of the diuine worde? O, a thousand times miserable, worthy whom all men should bemoane, not in ordinary teares thē he shed for thy perdition who said; O if thou likewise hadst known, yea euen in this thy day, the things that belonged to thy peace, what to thy tranquility, what to the riches which God hath prepared for thee, but now they are hidden from thine eyes. O wretched day of thy nativity, but more wretched the day of thy death, which shall be the beginning of thy perdition. Alas

Luk. 19.

farre more better had it beene that thou hadst neuer beene borne, then perpetually to be damned? Howe far better had it beene, if thou hadst not beene baptized, nor professour of the faith? for because thou hast abused them, thy damnation shall be the greater. For if the light of reason suffice to make the Philosophers inexcusable, because whē they knew God, they glorified him not, neither thanked him as God, as saith the Apostle: How lesse excusable are they, who hauing receaued the light of faith, and the water of baptisme, so often times, come to his supper to receaue God himselfe, and daily heare his diuine doctrine, if they doe no more then those Philosophers? What other thing is to be concluded of all these which are hetherto said, then that there is not any either vnderstanding, wisedome, or counsaile in the world, then that forsaking the occupations and impediments of this life, we folow the only and certaine path, that leadeth vs to true peace, and eternall life. To this reason, equity, and the law inuite vs, to this heauen, earth, hell, life, death, Rom. 1.

iustice, and Gods mercy: To this especially the holy ghost exhorteth vs by the mouth of Ecclesiasticus, saying: My sonne receaue learning in thy youth, and thou shalt find wisedom in thine olde age. Euen as he that ploweth, and hee that soweth come vnto her & sustaine or expect the fruits thereof with patience: For in the work thereof thou shalt labor but a little, and quickly shalt thou eate of the generations thereof: Heare my sonne, & take the counsaile of vnderstanding, & despise not my precepts. Thrust thy feete into her fetters, and into her chaines thy neck: subiect thy shoulders & beare the same, & thou shalt not be wearie of her bonds. Search her out, and she wil appeare vnto thee, & being made continent leaue her not, for in the later times shalt thou find rest in the same, and it shall turne thee vnto ioy. And her fetters shal be vnto thee a protection of strength, and foundations of vertue, and the garments thereof a stoole of glory: for the ornament of life is in her, and her bonds a healthfull thraldome. Hetherto Ecclesiasticus: By which

Eccles. 6.

words in some sort is vnderstoode, howe great the beauty, howe great the delights, how much the liberty, how many the ritches of true wisedom is, which is vertue it selfe, and the knowledge of God, of which we now speake. And if all these are not sufficient to conquer thy hurt, lift vp thine eyes on high, & doe not thou regard the waters of this world which perish and vanish away: But behold the Lord that hangeth on the Crosse, dying and satisfying for thy sinns: He hangeth there, in that forme ỹ seest expecting thee with his feete fastned with rough nailes, his armes opened to receaue thee, his head bowed, that like to a prodigall sonne, he may giue thee the kisse of new peace. And from the Crosse hee calleth thee, if perhaps thou heare him, with so many voyces hee crieth vnto thee, as he hath wounds in his body.

Imagine this most blessed Sauior speaking to thy hart, & saying; Returne, returne thou Sunamite; returne, returne, & I will receaue thee. *Cant. 6.* I know thou hast committed fornication with many louers, yet *Iere. 3.*

to me, and I will forgiue thee: Returne to mee because I am thy Father, thy God, thy Creator, thy Sauiour, thy true friend, thy only benefactor, thy absolute felicity, and thy last end. In me shalt thou finde rest, peace, saluation, truth, wisedom, and all goodnes: In me shalt thou find the fountaine of liuing water, which extinguisheth all thirst, & maketh a man attaine euerlasting life. In me shalt thou be as a tree planted by the water side, that yeeldeth his fruite in due season, and his leafe shall not fall, all that thou doest shal prosper.

Incline thine eare therefore my brother and heare: for if his prayers be execrable, that heareth not the cry of the poore, much lesse shal he be heard that is deafe heere, and heareth not these prayers and lamentations.

The end of the first part.

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HUNTINGTON

Henry Barton his bo
God giue him therein
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